

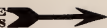
# *The* INSTRUCTOR

*May*

- 1937



Mrs Alonzo A. Hinckley



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May, 1937

No. 5

## "A MOTHER IN ISRAEL"

What Motherhood Meant to Mrs. Alonzo A. Hinckley

To have had fourteen children, to have reared twelve of them to manhood and womanhood, to have had no worries over their moral and spiritual condition, and to be now, after twenty-three years of child-bearing, not only in excellent health, but actually young-looking—that is something rare enough to be set down as a mark of distinction in any woman.

When Mrs. Alonzo A. Hinckley was married, at the age of twenty-one, she was told by doctors that she could not safely have any children. On the other hand, she was informed that her husband had prayed from the time he was a boy that he might be the father of a large family. Here was a decision that this wife had to make. She decided in favor of children! The first child was a girl, but the child died in an accident at three. Another lived only three days. Since no serious consequences had resulted to the mother, other children came, one after another, till there were fourteen in all. Of these, twelve are still living. The youngest is twenty-one. That is a record worth setting down here.

Rose Robison Hinckley had fourteen children because she wanted them. That is something to record, too. Ever since she was old enough to know anything, she loved children. Her first experience in teaching was in the Sunday School, where she taught a kindergarten class. And all her life, after

her marriage, she looked upon herself as a kindergarten teacher—only, in the home rather than in the Sunday School. At Fillmore, where she was born; at Deseret, where she lived during the first year after her marriage; at Hinckley, where her husband set up a mercantile establishment; in Provo, in Los Angeles, and in Salt Lake City—Mrs. Hinckley conducted her class, which kept getting smaller as one after another went out to organize a class of his own.

Often, during those twenty-three years and since, Mrs. Hinckley, like all mothers, had to decide between outside interests and the welfare of her children.

Ever since she was a girl she liked to be public-spirited. Teaching, keeping the Post Office, taking care of books in the recorder's office—these she liked because it brought her into contact with people. One gathers that she would be an efficient, gracious public servant, either in the State or in the Church.

Yet, when children began to come, she made a deliberate choice between the public and her family. At first she was tempted to leave the children to the care of some one else while she went out. But always something said to her, "You brought these little ones into the world, and it is your duty to do the best you can for them." After a time the temptation ceased. Twelve are alive and well; all of them have been through the high

school; six of them have been to college, and the rest could have gone; and not one but thinks religion to be the chief concern of both men and women.

And has Mrs. Hinckley been happy? "In

all my married life," she says, "I have never known an unhappy moment. All the children were desired. I have taken joy and pride in them from the time they came. They have always been my chief interest in life."



Mrs. Hinckley and her nine living daughters—Afton, Mabel, Susannah, Angeline, Ethel, Mary, Nellie, Beulah and Zina.

## APPRECIATION OF THE PRIESTHOOD

*Remarks by Elder Stephen L. Richards at the General Conference in the Tabernacle,  
April 4, 1937*

If I could say anything that would contribute to a larger appreciation of the Priesthood of our Church I would be grateful indeed. I can scarcely hope to add a new thought about it. It is an old principle of our religion and all religions and it is a common subject of discourse. Because it is old, however, and because it is common, it is not stale nor trite and it is not cheap.

The Priesthood is a priceless thing. It cannot be bought; it cannot be sold,—at least not for considerations that are monetary. Its values are measured in terms of benefaction and blessing. While it is essentially spiritual in nature and essence, the results which flow from its use and administration are often temporal and material. It is at once the key to the "mysteries of Godliness" and the power and authority underlying the ecclesiastical organization of God's work in the world. It is everlasting in duration. It existed before the foundations of the earth were laid and will endure eternally. In its last analysis it is the enduring, perpetual power of the Gods,—that is, Elohim; the power by which worlds have been and will be created; the power by which all everlasting covenants and conditions are established and perpetuated; the power and the only power which gives war-

rant and convincing assurance for the fulfillment of the highest and noblest aspirations of the human family.

The Priesthood is usually simply defined as "the power of God delegated to man." This definition, I think, is accurate. But for practical purposes I like to define the Priesthood in terms of service and I frequently call it "the perfect plan of service." I do so because it seems to me that it is only through the utilization of the divine power conferred on men that they may ever hope to realize the full import and vitality of this endowment. It is an instrument of service. Its uses and purposes are all defined in terms of service and the man who fails to use it is apt to lose it, for we are plainly told by revelation that he who neglects it "shall not be counted worthy to stand."

The Priesthood is not static and a man's ordination to it is not a static investiture. There may be some men, however, who so regard it, for they seem to be so smug and content with their ordinations.

I can well imagine such a man going into the presence of the great Eternal Judge and saying in substance, "While I was on earth I was a High Priest. I come now to claim the reward of a High Priest." I think it is not

difficult to suppose what may be his answer. He will likely be met with such questions as these, "What did you do when you were a High Priest? How did you use this great power which you held? Whom did you bless with it?" Upon his reply to such interrogatories as these will his reward be predicated.

I have sometimes compared the powers of the Priesthood bestowed on men with the waters that flow from our mountains down into the valleys below, as those waters are controlled and regulated by the law of irrigation which prevails in our western states. An early settler might have diverted from its natural channel the whole of a mountain stream upon lands which he occupied and thereby set up a claim of right and ownership to the entire flow, but the law said, "No, you cannot have the whole stream. You may have only so much of it as you can put to beneficial use in the culture and production of crops on your land,—no more." Is it not so with the great stream of power that flows from the fountain-head of God down to His servants in the earth? Can anyone claim the right to more of that power than he uses wisely and well for the blessing of his fellowmen? I think not and I believe that if he indulges such a hope he will be disappointed.

But the Priesthood is not only a plan of service, it is the *perfect* plan of service. All worthy service is commendable. The man who builds my house to shelter my family from the storms and the elements merits my approbation and gratitude. I am indebted to the man who tills the soil, for food and bodily sustenance. To the scientists, the inventors, the skilled artisans and mechanics and the captains of industry, we owe lasting praise and thanksgiving for innumerable comforts and conveniences that make life easy and desirable. The artists of the world have gratified our inner craving for expression of beauty in tender and lofty sentiment in art, music, literature and idealism.

How grateful we are for all these benefactions! We almost worship the modern medical man who, with patiently developed skill and large scientific knowledge, is able to relieve our bodily distresses, mend our broken bones, and set us up in health and vigor. We venerate our statesmen and cheer to the echo the heroes of our society.

But, who of all these, who serve so well and so nobly the interests of the human family can do for me a service that in real vitality, in everlasting benefit, is comparable to that performed by a humble Elder in the Church who takes me into the waters of baptism and raising his hand to high heaven, truly says, "Having been commissioned of the Lord Jesus

Christ, I baptize you in the name of the Father and the Son and the Holy Ghost." What service is there that man can give which approaches in importance and eternal beneficence the laying on of the hands of the Priesthood and the utterance of those divine words "Receive ye the Holy Ghost" and "be confirmed a member of the Church of Christ?"

So I pronounce the Priesthood "the perfect plan of service" because through its administration and offices our lives are eternally blessed. Not only is it essential for our induction into the Church and fold of Christ but it is of constant application. We use it in the blessing of our sick, to relieve suffering, physical, mental and spiritual; for the encouragement and direction of our officers and missionaries as they are set apart for their respective duties in the Church; for the blessing and naming of little children; for the administration of the Sacrament of the Lord's Supper in the partaking of which we continue frequently to renew our covenants with the Savior; in the ordination of men and boys to offices in the Priesthood which are so widely distributed in our Church; and lastly and perhaps more importantly than any of the items I have mentioned, in the carrying forward of our temple work, which is so unique in the world of religion and so distinctly a product of latter day revelation in which, through the authority of the holy Priesthood, vicarious work is done for kindred dead, transcendently beautiful ceremonies and ordinances are performed for the holy, eternal, celestial marriage of man and wife, for the sealing of children to parents, for the establishment of eternal bonds and covenants as an endowment of men and women by which they make preparation to come back into the presence of God the Father and His Son, Jesus Christ.

I said the Priesthood is widely distributed in our Church. There are 180,000 men and boys who hold it. The boys have what is termed the lesser or Aaronic Priesthood. The men are ordained to the higher or Melchizedek Priesthood. Within these orders of Priesthood several offices are designated by revelation and the duties thereof prescribed. The men and boys are divided into quorums or groups in numbers conveniently designated for the establishment of fraternal relations and the accomplishment of service in the Church.

Every man is made a better man by reason of his membership in one of these quorums and by reason of his ordination to the Priesthood. A man with the Priesthood is a better father and husband than he would otherwise be, that is if he appreciates and uses the powers conferred upon him. He presides

over his household in dignity and love. He wins the respect of his wife and children by his constant solicitation, not only for their temporal but for their spiritual welfare also. Children in a home presided over by the Priesthood do not flippantly and disrespectfully refer to their father as "the old man" or their mother as "the old woman." The very nature of the government of the Priesthood precludes such impropriety. A wife does not begrudge a man of the Priesthood his position as head of the household. She honors him as such and teaches her children to do likewise, for she well understands not only what the Priesthood means to her husband but what it means to her too. She knows that if she sustains her husband in his Priesthood calling she has assurance of exaltation with him and she knows moreover that if he is true to his Priesthood he will always be kind and faithful and righteous. I feel sure that if we could have more of the authority and influence of the Priesthood in the homes of the land we should have infinitely less disrespect for law and order and the established institutions of society than we now see about us everywhere.

The man of the Priesthood is a better citizen and a better neighbor than he would be without it. Holding authority himself, he is constrained to respect authority. Being a part of the government of God, he sustains all governments. His life is dedicated to service. He must be a good neighbor, serving the needs of those about him.

The man of the Priesthood loves knowledge and education. He is taught that "the glory of God is intelligence," that "man cannot be saved in ignorance," and that knowledge is power. He is enjoined to teach truth and righteousness and he knows that he cannot teach unless he learns.

While the Priesthood is a principle of force and action it nevertheless makes a man humble. The realization of the responsibility it entails,—this partnership with God in the exercise of His power, and the very nature of the grant itself tends to subdue natural human egotism. When one blesses the sick he knows that it would be futile to rely on his own talent, his own influence, or fine words in the presence of distress and suffering and the imminence of death. His native powers seem as nothing. He realizes that it is only through faith and with a pure heart that he can pronounce, with a power superior to his human facilities, a blessing that will be efficacious.

Those who bear the Priesthood know too that their lives must be consistent with the divine commission which has come to them.

No man can lie, steal, malign his neighbor or pollute his body with poisons and defile himself with sin and expect the stream of God's power to flow through him. The holding of the Priesthood stimulates a man more than anything I know to conform his life to the standards and attributes of the Master whose office he is authorized to represent.

And it is true that a man who has been properly ordained to the Priesthood in the Church of Jesus Christ of Latter-day Saints is an authorized and duly accredited representative of the Lord Jesus Christ. To many, no doubt, this appears as a bold and highly presumptuous statement to make. But it is a fact substantiated by creditable evidence. I am not infrequently asked, particularly by those whom I ordain, as to the derivation or lineage of my Priesthood. I reply by setting forth four steps only: I was ordained by President Joseph F. Smith, he by President Brigham Young, Brigham Young by the three witnesses, one of whom, Oliver Cowdery, was ordained by the angelic ministers, Peter, James and John at the beginning of this dispensation. So the authority of the Priesthood which we bear is proximate to the divine source from which it emanates. Neither its origin nor its descent is beclouded and obscured in remote antiquity by equivocal and doubtful beginnings and transfers. Living witnesses or the recorded testimony of those who have recently passed away attest the validity of each act and event which has brought to us this delegation of divine power.

Not only are we able to establish the legality of our credentials to participate in this great work but in addition thereto, I feel sure that the experience of our people with the powers of the Priesthood, extending now for more than a century of time, furnishes irrefutable proof of the genuineness and divine nature of the powers which have been exercised. Spiritual manifestations and temporal blessings derived through the Priesthood have been altogether too numerous to estimate or recount. Under the Priesthood the Church was set up by a young man unlearned in the things of the world. Its marvelous organization, its procedure and practices, its ordinances and ceremonies and its incomparably beautiful and uplifting interpretation of the gospel of Jesus Christ are all attributable directly to the powers of the holy Priesthood. Even its temporal successes and those of its members, the migrations of the people and their establishment in different sections of the earth are due to the inspired direction of the Priesthood of the Church. So that, if you ask any man who has had experience with the Church or knows its his-



tory what one thing it is that more definitely distinguishes our people from any other group and what one thing is most accountable for all our successes and achievements, he will readily respond: the Priesthood of the Church of Christ.

I wish all the world would come to understand the real essence and inner nature of this precious power. I fear that there are too many who look upon it as autocratic, compulsory and dictatorial. The Lord has set forth its nature and constitution in a revelation, which, it seems to me, more nearly breathes the true, kind, loving, considerate, merciful and righteous spirit of Christ than anything we have on record. I will not quote it here because you are all familiar with it. You well know how it enjoins humility, "long suffering, gentleness and meekness and love unfeigned" upon those who minister with the Priesthood, warning against any compulsion, unrighteousness and ulterior motives and advocating methods only of kindness and persuasion.

Knowing the attributes of the Priesthood as we do, we do not fear it. Our unanimity of thought and action in response to its suggestions or nominations is not constrained upon us by domination and coercion. It is but the natural product of our accord with the wisdom and the inspiration of our leaders and the persuasion of righteousness and truth. We who give our allegiance to the Priesthood are not slaves and puppets, we are free, and the more perfectly we yield to the doctrines and the dominion of the Priesthood, the more unanimous we become in its support. It is the truth that makes one free. Error is bondage.

Very often things that are common come to be regarded as cheap. If gold were as common as clay it might not be the standard of values of the world. I fear that in some instances and with some people the extensive and common bestowal of the Priesthood upon the men and boys of our Church tends to lessen respect and deference for it. Being easy of acquirement, its value is sometimes deprecated.

This is a great and serious mistake. In the first place the Priesthood has not been easy of acquisition in this or any other dispensation when it has been in the earth. Those who acquired it in the beginning of our Church and those who have preserved it and passed it on as a heritage to this generation suffered for it and endured trials, tribulations and even death that it might be established and preserved. In the second place, it is not common among the peoples of the world. If all of our men and boys who bear it were to

be distributed among the people of the world there would be but one in every ten thousand of the world's population who would hold the Priesthood of the Living God. If such a distribution were actual, I have an idea that no man would look upon his Priesthood as being common or cheap.

So I say: men of the Priesthood, be true. Use the power that God has given you. Bless your fellowmen with it. It will save you and it will save the world.

*And to the sisters may I say: support your husbands in God's work. Encourage them and commend them in the performance of their duties. It is not always easy for a tired wife to forego the help and companionship of her husband in the evening when she needs his assistance and his comfort in the care of the family. It is a real sacrifice to have him go to his duties in the Priesthood. But urge him to go! you will never regret it; your sacrifice will be rewarded.*

I wish I could say something about the quorums of the Priesthood, those divinely appointed organizations which are designed to promote and conserve the education, the brotherhood and the service of the members, but time will not permit. I must close.

In closing, I offer my personal testimony. I do so with some hesitation because my personal conviction seems so private and so sacred to me. I am constrained to do it by the hope that the assurance which has so blessed my own life may bless the lives of others.

I know with a conviction that satisfies every knowing faculty that I possess, that the Priesthood of God is real and genuine, that it is a vital essence of force and power. I have felt its influence! I have been consciously aware of its passing from me as I have laid my hands on the heads of others in the administration of its kindly offices. I have seen its effect. I know that it is more than a name and a symbolism. I prize it above all earthly possessions. I look upon it as the key to all the happiness and joy and glory for which I aspire and I would rather lose anything else that has ever come into my life than to lose my Priesthood.

I humbly pray that I may prove in some measure worthy to hold and exercise the divine power which, in the providence of God, has come to me, and that I may be worthy of the association which I have been so highly privileged to enjoy with President Smith and President Grant and the other noble men with whom my lot has been cast. I pray also that like blessings may come to all my brethren who bear the Priesthood of the Lord Jesus Christ. In His name, Amen.

# HAPPENINGS IN THE RELIGIOUS WORLD

## Jews and Divorce

Although the Jew regards marriage as a divine institution and hence one to be maintained throughout the husband's and wife's life, he favors the discontinuance of the marriage state under certain well defined and reasonable conditions.

Husbands and wives may sue for divorce on the ground of adultery, immorality, or loathsome disease. In addition to these reasons a wife may sue for divorce on account of non-support or desertion. However, no divorce can take place according to Jewish law except upon agreement of husband and wife.

While divorce is permitted, Jews, as a rule, seek to avoid a legal separation between husband and wife. The shame attached to divorce may be recognized in the well known rabbinical sentiments, "He who divorces his wife is hated before the Lord," and "God's altar sheds tears for him who divorces the wife of his youth."

## Alcohol Again

Several things point to a great dissatisfaction on the part of those who are opposed to the use of alcohol as a beverage in our civilization.

For one thing, the Anti-saloon League of New Jersey has adopted a resolution calling for the return of prohibition. The resolution urges the League's members "to work for a speedy return of prohibition in the United States." More than a hundred clergymen, politicians, and civic leaders attended the meeting. National prohibition, Commissioner Burnett said, did not succeed because the people had failed to get control of liquor. He claimed to be neither wet nor dry.

Senator Shepherd, in his address in the senate this year, also urged the return to national prohibition. The new saloon, he said, is "more alluring, more enticing, more dangerous than the old," contrary to the promise that "the saloon in any form would not be permitted to return." And he added that "the evils of beverage alcohol have assumed such obviously destructive forms that an aroused public sentiment, when the case is properly presented, may well be expected to support re-enactment of national prohibition. It is chiefly because America cannot tolerate the terrible highway slaughter caused by drunken drivers."

According to the Salvation Army authorities drunkenness in the United States is increasing, not diminishing. And they are in a position to know whereof they speak. This

is true, they assert, not only in States that have saloons, but also in States where liquor is sold by the State. The statement is the result of a questionnaire sent out by the Army officers.

Replies have been tabulated only on the question of comparative drunkenness before and since repeal. Out of 118 cities replying, 116 reported that there was more drunkenness since, than before, repeal.

Evidently the wets, too, are becoming alarmed, for the Ohio wets, themselves, now want to curb drinking. It is the Ohio Liquor Control Council there. This body of men consists of those who worked for repeal of prohibition in the United States.

## Do Protestants Believe in Hell?

All Protestant denominations, says an authority, believe in the existence of Hell. In conceptions of its nature there are differences among them.

All believe that sin involves a penalty. Belief regarding Hell must not be derived from the speculations of men, but from the revelations of God in his word. There are innumerable items concerning which God has not satisfied our curiosity, but certain things are clear. Hell is a place, as is Heaven. Where they are, we are not told. Each also is a state or condition—one of blessedness, the other of woe.

That phrase about God's word as the sole authority in the statement given above is particularly refreshing, because it is the position taken by the Latter-day Saints all along. The idea of Hell being a place is also to be noted as a holding to the word of God in the situation.

## Mormons and Co-operation

Recently two separate notices of the self-help program adopted by the authorities of the Mormon Church have been carried by the News Service which we make use of in this column.

One is in relation to the farm purchased in New Mexico. Plans for colonization by the Latter-day Saints Church to remove deserving families from relief and place them on a 3000-acre tract near Gallup, N. M., are under way. Arrangements are practically complete, the land has been purchased from large land owners in the fertile Bluewater valley, and will be sold on easy terms to the colonists. Each colonist will be given 40, 60, or 80 acre tracts. Co-operative living will be part of the setup, and the settlers will co-operate in buying, marketing, and producing,

much in the manner of present co-operative groups throughout the West.

A second notice refers to the effort to associate the farm with the school. It states that the Brigham Young University is co-operating with the Central Committee of the Security Plan in a "back-to-the-farm" movement. Many Utah farmers, it says, abandoned their farms in recent years. Efforts are now being made to aid those trained in agriculture to establish homesteads and utilize land in their vicinity. Specialized training in farm problems is being conducted by the University for intensive periods, followed by apprenticeships.

### The Virtue of Freedom

State College, in Pennsylvania, used to have a rule requiring every student to attend chapel on Sunday mornings. This rule brought an average attendance of six hundred students. For it seems that regulations in schools and colleges receive the same attention as rules and regulations outside.

Then the rule was abolished by the authorities of the college. Immediately attendance took a jump. Now the average is nine hundred!

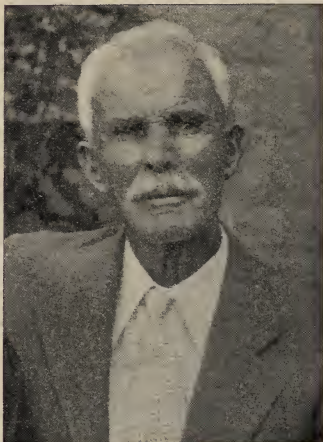
### Youth Takes the Lead

In Albany, New York, the Youth Conference of the Baptist Church made a plea last month for the observance, by School authorities, of the New York State law which stipulates an extensive program of temperance education.

This law provides that in classes from third grade grammar to second year high school, three lessons be given weekly, for ten weeks; text books should contain at least ten pages, on the nature of alcoholic drinks and narcotics, and pupils pass a test on the subject before advancing to the next grade.

As in Utah, people there were unaware that there was such a law. There is such a law in Utah, although, to date, nothing has been done about it.

## A VETERAN SUNDAY SCHOOL TEACHER



PATRIARCH HARRY M. PAYNE

The accompanying photograph is of Patriarch Harry M. Payne, of Virden, New Mexico. He has been a Sunday School teacher since 1874.

Born in England in December, 1857, his father's family came to Utah in 1863, settling first in Heber City, then in Glenwood, and later in Aurora—all in that State. Subsequently Brother Payne went to Mexico. He has lived in Virden, New Mexico, since the year 1916.

Nearly all these years Patriarch Payne has been a teacher in the Sunday School. Only recently did he give up his class in the Gospel Doctrine department. He did this voluntarily "for the good of the class," he says, because of his difficulty in hearing. For many years he has been regarded as one of the best authorities on the doctrines of the Church, in the Virden Ward. He is confident, we are informed, that the Sunday School will keep on growing and doing good. The Sunday School, he says, has done a great deal of good to him in broadening his view of the gospel and in giving him an opportunity to serve.

Patriarch Payne is now in his eightieth year. The General Superintendency wish him many years of happiness in the contemplation of his long service to his community.

# THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;  
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *General Secretary*;  
JOHN F. BENNETT, *General Treasurer*

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Advisers: Stephen L. Richards and John A. Widtsoe of the Council of the Twelve

## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### AARONIC PRIESTHOOD DAY

Sunday, May 16, has been set aside by the Presiding Bishopric of the Church as Aaronic Priesthood Day, in commemoration of the time (May 15, 1829) when John the Baptist appeared to Joseph Smith and Oliver Cowdery and ordained them to the Lesser Priesthood. The General Superintendency suggest, therefore, that members of the Aaronic Priesthood be asked to open and close the Sunday School on this day with prayer, and also that they be asked to give the two-and-a-half-minute talks on the occasion.

### ALBERT E. BOWEN

The elevation of Albert Ernest Bowen to the apostleship, filling the vacancy caused by the death of Alonzo A. Hinckley, was the cause of unusual satisfaction to the membership of the Church and especially to the Deseret Sunday School Union Board, of which he was a member from March 14, 1922, until his appointment as General Superintendent of the Y. M. M. I. A. January 26, 1935.

Quiet and unassuming in demeanor, Brother Bowen was held in high esteem by his fellow members of the General Board. Of an analytical turn of mind, he brought into the discussions of the various topics considered by the Board, a high order of intelligence and wisdom. With his fine testimony of the Restored Gospel of Jesus Christ and a fine spirituality added to his careful train-

ing, Albert E. Bowen will be a valuable and helpful member of the Council of the Twelve and a blessing to the people.

We wish him joy and happiness in his high and holy calling.



ALBERT E. BOWEN  
Of the Council of the Twelve



## OMIT GOSPEL DOCTRINE LESSON ON LAST SUNDAY

The General Authorities advise, and the General Superintendency and Board concur, that Melchizedek Priesthood Quorums, meeting in Monthly Quorum meetings on the last Sunday of the month, and classes of sisters meeting to study in Gospel Doctrine classes on the last Sunday, do not undertake to develop a lesson from the regular Gospel Doctrine course on that day. In practice it is discovered that there is insufficient time in the monthly quorum meetings to give adequate consideration to such

a lesson, and that when the classes of sisters cover the lesson in the absence of the brethren, the schedule is disturbed and confusion results.

The time of the monthly quorum meetings will then be available for the business suggested by the General Authorities in the Quorum Bulletin and the class period for the sisters should be devoted to the consideration of the special lesson suggested in the Gospel Doctrine department of *The Instructor*. The text material for these special lessons will be found in the *Gospel Doctrine Quarterly* and the teachers' helps in *The Instructor*.

## Prelude

*Solenne*

GEORGE H. DURHAM.



## SACRAMENT GEM FOR JULY, 1937

(Latter-day Saint Hymns No. 9, Stanza 6)

Bless us, O Lord, for Jesus' sake;  
O may we worthily partake  
These emblems of the flesh and blood  
Of our Redeemer, Savior, God.

## Postlude

*Languente.*



# Conference of The Deseret Sunday School Union

A number of features combined to make the annual conference of the Deseret Sunday School Union, held in the Tabernacle, Sunday evening April 4, 1937, one of the greatest in the history of the organization.

First, the conjoint appearance of the Tabernacle Choir, of 350 members under the direction of J. Spencer Cornwall, with Frank W. Asper at the organ and the Symphony Orchestra of the Brigham Young University, consisting of 90 members under the direction of J. LeRoy Robertson.

Second, the invocation by President David O. McKay and the benediction by President Heber J. Grant, both published in full in this issue of *The Instructor*.

Third, unique radio dramatization of three episodes in the life of Christ, performed in the KSL studios and projected in the Tabernacle, followed by three class demonstrations, bringing the application down to the present day.

Fourth, the great audience of 10,000 people including General, Stake and Ward authorities, Mission Presidents, Stake and Ward Sunday School leaders with many hundreds turned away.

Following is the program:

Congregational Singing: "The Lord Is My Shepherd" .....  
...Under the direction of Elder Tracy Y. Cannon

President David O. McKay offered the following invocation.

"Our Heavenly Father, unitedly this vast audience of Sunday School officers and teachers invoke thy presence and inspiration. We are grateful unto thee for this great Sunday School cause; that thou didst inspire men to organize this auxiliary. We are grateful for the fine work it has done throughout the past years. We thank thee for this manifestation on the part of thousands to show that they are willing to lead children to thee. The Savior has said, except ye become converted as little children, ye shall not enter the kingdom of heaven. Help us, O Lord, to be converted to thy truth. Remove from the heart of every teacher and officer any doubt as to thy nearness and as to the restoration in this dispensation. And may every teacher radiate faith in thee and in thy righteousness, that children may be led to forsake evil and to cleave to that which is good and noble and pure.

We pray for thy guidance to be with the General Superintendency and members of the General Board. May they be true leaders in every respect, and in that leadership

may they realize the importance and responsibility of the position they hold.

Unitedly we sustain the President of thy Church and his counselors, and the Twelve, and all the general authorities of the Church. May the Sunday School workers be united with these general authorities and represent the Presidency in this great field of leading the children to know thee and thy truth..

We pray thee to bless and sustain those who take part on this program tonight. May each one feel free to do his or her best. May there be no spirit of inhibition in the minds of those who take part tonight. Be with the audience, that there may be a unanimity of feeling, that our hearts may be one, that our souls may be inspired as we leave this building tonight to go forward to renewed energy and effort in establishing faith, confidence, progress and purity in the minds of thy children throughout thy Church everywhere.

We dedicate this program, and all that may be said and done, unto thee, in the name of Jesus Christ, our Lord. Amen.

"Worthy Is The Lamb" (From "The Messiah" by Handel).....Salt Lake Tabernacle Choir  
J. SPENCER CORNWALL, Conductor—FRANK W. ASPER, Organist—Brigham Young University Symphony Orchestra, LeROY J. ROBERTSON, Director

Roll Call....By General Secretary A. Hamer Reiser

General Superintendent George D. Pyper extended to the great throng, coming from all parts of the land, a cordial welcome to the meeting. He said that since the last conference the Sunday Schools had suffered the loss of two faithful General Board members—Elders George M. Cannon and Edward P. Kimball; also of Elder Joseph Smith Horne. Elder Horne was the last surviving member of Richard Ballantyne's class, organized in 1849. He recently passed away at the age of 93 years. Superintendent Pyper said that loving tributes had already been paid to the memory of these fine men by various organizations, but thought it would be in keeping with the spirit of the great Sunday School Union to ask the great audience to stand for ten seconds in silent tribute to the memory of these beloved Sunday School workers. (The audience stood in impressive silence as requested). The Superintendent then spoke of the marvelous growth of the Sunday Schools from one teacher and thirty pupils in 1849, to 30,000 teachers and over 300,000 members in 1937, and said there was nothing like it in the whole world. He spoke of the special assignment given the Sunday Schools to teach the restored Gospel of Jesus Christ and the

sacred responsibility resting upon the organization to faithfully carry out that commission. "In our conventions this year," he said, "we have stressed spiritual guidance as the major responsibility of Sunday School teachers—a finer spiritual character for every member of the Church," and explained that the program this evening was built around that theme, introducing some of the helps used in lesson enrichment.

"Prelude to Lohengrin" (Wagner).....*Brigham Young University Symphony Orchestra*  
Following the "Prelude" the three dramatizations were given, Wallace F. Bennett acting as Narrator.

#### THEME: "SPIRITUAL GUIDANCE"

- I. "Jesus Blesses Little Children"
  1. The Setting.
  2. The Divine Message, Radio dramatization
  3. The Message Applied.....*Primary Group*  
*Music Director, LUCY PICCO*  
*Teacher, HELEN H. ALLDREDGE*
  4. "That Sweet Story of Old" (Parkes)  
.....*Salt Lake Tabernacle Choir*  
*Brigham Young University*  
*Symphony Orchestra*  
(Orchestration by John Halliday,  
(B. Y. U. Faculty))
- II. "Feed My Sheep"
  1. The Setting
  2. The Divine Message, Radio Dramatization
  3. The Message Applied.....*Intermediate Group*  
*Teacher, A. J. BISHOP*
  4. "Pastoral Music" ("The Messiah," Handel) .....*Brigham Young University Symphony Orchestra*
  5. "Surely He Hath Borne our Grief" (Lotti).....*Salt Lake Tabernacle Choir*
- III. "Go Ye Into All the World"
  1. The Setting
  2. The Divine Message, Radio dramatization
  3. The Message Applied.....*Missionary Group*  
*Teachers, CLARENCE BAIRD AND*  
*BISHOP DAVID G. EMERY*
- IV. Conclusion
  1. Summary
  2. "Hallelujah" ("The Messiah," Handel)  
*Salt Lake Tabernacle Choir and Brigham Young University Symphony Orchestra*

The Conference closed with benediction by President Heber J. Grant as follows:

"O God, our heavenly and eternal Father, we come before thee this night at the close of this splendid time that we have had here together, and we do so with our hearts full of gratitude and with thanksgiving that thou didst see fit to visit this earth with thy Son Jesus Christ and to reveal thy Son to Joseph Smith; and we thank thee for the promise made to that boy that he should be the instrument in the hands of God of again restoring to the earth the plan of life and salvation. We thank thee for the life of thy servant Joseph Smith, the man chosen by thee to establish again the plan of life and salvation. We thank thee, Father, for the organization of the Church of thy Son Jesus Christ, for the many auxiliary organizations that we have in the Church; and we thank thee, O Father, for the wonderful growth of the Sunday School, for the devoted men and women, numbering among the thousands, who are giving of their time and their attention in teaching the young and in teaching the mature in the schools and in setting examples of virtue and intelligence and labor worthy of imitation.

O Father, we invoke thy blessing upon all those who are connected with the Sunday School Union, from the officers to the least one working in the kindergarten classes. We bless them, Father, and pray that thy choice spirit may ever be their guide and their companion.

We pray thee now that thou wilt dismiss us with thy blessing, that thou wilt go with us to our homes, that thou wilt help us one and all, all the days of our lives, to serve thee. By the authority of the living God, the Priesthood which I hold, I invoke thy blessing upon the Superintendency and upon all who are associated with the Sunday School. Guide us always to thy praise, and eventually bring us back into thy presence, we humbly pray, in the name of our Redeemer and Savior, Jesus Christ. Amen.

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The Russians and the Japs have buried the hatchet, but both of them know exactly where it is.—New York Herald Tribune.

When a man gets wrapped up in himself, it makes a very small parcel.—Louis Allis Messenger.

# SECRETARIES



Albert Hamer Reiser, General Secretary

For the benefit of new and the encouragement of old secretaries we repeat the instructions about *Seals of Approval* and *Abridged Histories*.

## Seals of Approval

It is customary after an auditor completes his checking of a set of books to prepare a report in which merited approval is given and suggestions offered for the improvement of the records.

Stake secretaries of Sunday Schools are expected to check the records of ward secretaries annually, to give merited approval and to suggest how the records can be improved.

When the ward secretary's work meets the following requirements the stake secretary may award a Seal of Approval. This Seal should be affixed to the title page of the minute book for the year. It becomes evidence of the trustworthiness of the record and serves notice throughout the years to come that the record is complete and accurate.

## Requirements:

1. A complete and accurate *monthly report* must have been sent to the stake secretary every month in the year.

2. The *annual report* for the year 1935 must have been sent to the stake secretary before January 10, of the new year.

3. The stake secretary must certify that the ward secretary's *minute book* and *roll books* are kept neatly and according to the recommendations of the General Board.

4. All the minutes for the year must have been approved by the member of the superintendency responsible for records and that approval must be indicated by his written signature in the space provided on each page.

5. The minute book for the year must be complete with quarterly and annual summaries.

6. Twelve years of the *Abridged Sunday School History* since 1900 must have been completed during the year (at least one year each month.)

Secretarial records worthy of a Seal of Approval are the standard to which every secretary should conform.

## Abridged History of the Sunday School Since 1900

The reason for compiling the *Abridged History of the Sunday School* is given in the February, 1937, issue of *The Instructor*, page 55.

The project was announced originally in March, 1935. (See *The Instructor*, page 96.) Memoranda have appeared in *The Instructor* frequently since. (See May, 1935, page 191, August, 1935, page 341, December, 1935, page 546, January, 1936, page 54, August, 1936, page 322.)

Secretaries who have kept in close touch with this department may think it unnecessary, and may find it tiresome, to have these matters repeated but the repetition is for the benefit of new secretaries and for those who have not started this work.

All who have started have discovered the importance of the records compiled. Others are urged to start at once.

Get a bound record book of 50 or 100 pages. Reserve a page or two for each year. At the top of each page write the year for which the record is made. List the names of officers and teachers who served during that year and by each name write the date of the person's appointment or release, if it occurred during that year. Also put a statistical summary in the record to show the essential features such as the number of officers and teachers and pupils enrolled, percentage of attendance and any outstanding figures or facts of which the school has reason to be proud.

Add any other significant memoranda you think interesting or worth preserving to show any especially commendable performance or any special commendable performance or achievement of the school.

Keep all these records safely in the ward. Do not send any to the stake board or the General Board. These records and histories of ward or local units are completely the responsibility of the local officers and not of stake or general officers. When the stake or general officers desire information for stake or general compilations and publication, special request with convenient forms will be sent to the wards so that the necessary data may be copied from the records in the custody of the officers of the ward.

The officers of the ward should therefore keep their records safely and in an accessible place and never allow them to get out of their custody.





# LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman;  
Horace H. Cummings and T. Albert Hooper

## EQUIPMENT FOR TEACHING THE BOOK OF MORMON

Aids in teaching the *Book of Mormon* range all the way from a blackboard through to dramatizations and include demonstrations by teachers and many, many activities for pupils, all employing a variety of excellent enrichment materials.

The librarian's purpose should be to gather all the equipment possible and to take every opportunity to let *Book of Mormon* teachers know what materials are available. If necessary, and the librarian is able, suggestions should be given as to how these aids may be used.

The "A" department quarterly and *The Instructor* (Book of Mormon Department) suggest many activities and materials. To these may be added: (1) *The Reynolds' Book of Mormon Chart* (Price \$2.00) the *Waring Gospel Chart* (Price \$1.50, and 50c) and a set of *Book of Mormon* pictures in black and white—40 pictures, price 75c. Any or all of these may be purchased from the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah.

A well known Utah artist is now at work painting many *Book of Mormon* pictures. When these will be available is uncertain, but as soon as colored prints can be prepared general announcement will be made.

Enterprising teachers, even if they cannot draw or paint or even if they are unskilled in developing dramatizations, can ask people living in the ward or stake to help them with activities of this character. Many people who are able to draw well have prepared stand-up, cut-outs of *Book of Mormon* characters and settings suitable for use in sand tables.

People with appreciation of and ability in developing dramatic performances and with experience in using dramatic technique have developed simple but effective dramatizations of *Book of Mormon* plots. Others can do likewise.

Librarians may with propriety look about for qualified assistants to help in developing material of this character. Of course, before these workers are spoken to the approval of the superintendency should be secured so that everything can be done under proper sanction and control.

Some people are especially skillful in using the blackboard. The librarian might with propriety speak to the superintendency about having such a person give demonstrations before the officers and teachers of the school. Though a teacher may not care to attempt to execute a work of art on the blackboard or to draw a human figure, he can nevertheless use the blackboard for writing questions, outlines, charts, diagrams or very simple sketches.

From the above it will be seen that the librarian's field of service, because it may include the function of the director of visual aids, properly includes more than the gathering of books and materials for the enriching of Sunday School lessons. It may also extend to enlisting the special abilities of qualified people in the preparation of specialized forms of enrichment activities and materials.

The librarian in performing this service, however, should also function under the direction of the superintendency. That is, the librarian may quietly look about for these human resources, but he or she should do nothing to secure the services of these specialists without the express approval and authority of the presiding officers, the superintendency.

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## Faith

Lord give me faith!—to live from day to day  
With tranquil heart; to do my simple part  
And with my hand in Thine, just go Thy way,

Lord give me faith!—to trust if not to know;  
With quiet mind in all things Thee to find;  
And Child-like go where Thou wouldst have  
me go.

Lord give me faith!—to leave it all to Thee,  
The future is Thy gift, I would not lift  
The veil Thy love has hung twixt it and me,  
—Capper's Weekly.

# UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser. M. Lynn Bennion and Earl J. Glade

## WHAT THE SUPERVISOR AND THE TEACHER CAN EXPECT OF EACH OTHER

In the April *Instructor* the functions of Supervision were discussed under the seven divisions quoted from Barr & Burton, i. e., 1. The direct improvement of classroom teaching. 2. General improvement of teachers in service. 3. Selection and organization of materials of instruction. 4. Research and experimental study of the problems of teaching. 5. Evaluation of the effectiveness of teaching. 6. Development and maintenance of morale or esprit de corps. 7. Performance of professional and semi-administrative duties.

Emphasis has already been placed upon supervision as a cooperative process between teacher and supervisor. From this discussion we are led to consider how the supervisor and teacher can best function together to solve effectively the problems arising in each of these fields. In order to get at the heart of the matter, we ask two questions: 1. What can the Sunday School teacher expect of the supervisor in each of these fields? 2. What can the supervisor expect of the teacher in each of these fields?

### The General Session

#### Panel Discussion.

(For details on the organization of a Panel, be sure to see *Instructor*, February, 1937, p. 61.)

The informal panel discussion technique is proposed as the most interesting and forceful method of bringing to the surface the expectations of the supervisors and teachers toward each other. (In some extreme cases it may be impossible to carry forward this method. In this event, a series of short talks may be assigned that would cover the major issues.)

#### Personnel of the Panel.

1. A Sunday School Superintendent to act as discussion chairman. He functions as a leader of the discussion in such a way as to stimulate free and informal expression from the other members of the panel. It may be also his job to direct the discussion into the most important issues and to summarize briefly from time to time the progress of the

discussion, and probably to bring all points together at the end.

2. The member of a ward Sunday School Superintendency who has charge of teacher supervision.

3. A stake supervisor.

4. A teacher of younger students (those below 15 years.)

5. A teacher of older students (those older than 15 years.)

### Suggestive Questions.

#### I. Superintendent to the teachers.

1. What help from your supervisor would be most valuable in the improvement of your classroom teaching?
2. What help do you think could best come from him.
  - a. Before the classroom visit.
  - b. During the classroom visit.
  - c. In the conference following the classroom visit.
3. How can the supervisor best help you to evaluate your own teaching?
4. How could a supervisor best help you in experimenting and finding out what new methods can work in your particular class?
5. Do you think the supervisor should help you in selecting those things in your lesson that are of most value? Should he furnish lists of supplementary material for enriching the lesson material? Should he suggest for your reading suitable books that would improve you personally and as a teacher? Explain?
6. How can supervisors best help you to keep up good spirits in teaching?
  - a. How can he best stimulate you with a desire to cooperate for the good of the whole Sunday School movement?

#### II. Superintendent to supervisor.

1. What should be the procedure of a teacher when a supervisor enters for a classroom visitation?
2. Do you think teachers should expect you to be able to answer all questions that arise? What can teachers justly expect of you as a supervisor?
3. What do you think is your obligation?

tion and the obligation of the teacher in the conference after the classroom visit?

4. Do you think teachers can justly expect you to furnish them with supplementary readings, professional readings, etc.?
5. How much of the work of supervision really belongs to the teacher?
6. As far as supervision is concerned, what is the teacher's obligation regarding teachers' meetings, etc.?

### III. Superintendent to the audience of teachers.

1. What additional helps do you think should come from the supervisor?
2. In what ways do you think you can help in the supervisory process?

### IV. Superintendent to the supervisors in the audience.

1. What is the most important thing that teachers can do to cooperate in the work of supervision?

Members of the panel should prepare carefully through study and rehearsal so that these problems will be adequately illuminated. The article on supervision in the Sunday School handbook is a fruitful source.

### Departmental Work

It is expected that the panel will open up plenty of questions that will need to be answered more specifically in each department. The time in the departmental exercises should then be spent in discussing specific application of these problems to the specific age group.

The departments would, no doubt, find valuable direction in following through a discussion of the questions listed above that are addressed to the teachers. If time permits, the department leader may wish to make his own comments in response to the questions above that are addressed to the Supervisor.

## TWO-AND-A-HALF-MINUTE TALKS

### V. METHODS OF PREPARING SPEECHES

There are several methods of preparing a speech for delivery. It might be written and read directly from the manuscript, or written and memorized, or delivered extemporaneously.

Except on very formal occasions where great care must be given to every detail, speeches should not be read from a manuscript. Speakers in Sunday School should not follow that method.

The method of writing a speech and committing it to memory has more disadvantages than advantages. Though it offers more precision of expression, a smoother sentence structure, and better diction than the extemporaneous method, it usually smacks of a written rather than an oral style. In fact very few people are able to write in the direct and communicative manner in which they speak. As an oral style of composition which is instantly intelligible is an essential part of effective delivery, the memorized method is not to be recommended to speakers in Sunday School.

The extemporaneous speech is a prepared speech. It is planned and outlined in advance. The speaker knows what he intends to say, the order in which he intends to present his topics and the details of his message just as thoroughly as he would if his speech had been written and memorized. If he is well prepared he will have rehearsed the speech orally until he can communicate his message freely and effectively. He, however, has not worded his talk, but is free to choose what language seems best at the moment of utterance. He is thereby enabled to assume a direct and communicative attitude while talking instead of struggling to recall and state the words he has memorized.

It is well to train oneself in the effective use of the extempore method of preparation, if for no other reason than because a busy person does not have time to write and memorize all of the speeches required of him.

The extempore method requires more practice at first, but it permits one to grow faster and to develop greater ease and effectiveness than any other method.



# CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

## "PREPARATION AND COOPERATION"

"Through work, not wishes, every plan its full fruition reaps."

"We get from people, what we give, we find in others what we bring and the changes are not changes in ourselves."

To "prepare" means to make ready, to adopt or qualify for a particular purpose or condition.

"Preparation" signifies a wholesome, stimulating type of self-activity. (To guide others implies preparation and cooperation and deeper understanding).

To be *prepared* signifies a state of readiness, confidence, satisfaction, and is one of the most positive guarantees of success.

Purpose, pleasure, preparation and planning are basic cornerstones for all worthy endeavor, and it is well to add another item of sound advice lest our efforts prove ineffectual or fail to enable us to reach the highest possible degree of attainment; that is, be sure to remember "Franz Liszt's" motto "make haste slowly and work by the inch and you'll travel by the yard."

First. Get a proper "overview" of any undertaking and then the detailed work will possess constructive, worthwhile merit, for this is in keeping with the best of modern trends in teaching, viz., "from the whole to the part, *when and as needed*."

Second. *Goals and standards* must be established if worthwhile attainment is made a reality.

These two important phases are best realized and made most effectual through a very intimate type of "cooperation," because preparation, without cooperation is of little avail in any phase of work in the Church of Jesus Christ of Latter-day Saints or elsewhere. Concurrent or cooperative effort in some common cause, is a real and profitable source of much satisfaction, achievement, fellowship, growth and worthy results: for without it, very little is possible of attainment in this world, and society and all fine structures of noble human contribution would soon disappear and all life become empty, colorless and painfully drear.

This being true, then, "Choristers and Organists" should fully and completely *prepare* and *cooperate* and then shall they positively

reap the reward of all honest toil—that of deep satisfaction through manifest interest and joyful participation on the part of others in the attainment of worthy goals and then only, may high standards be established and maintained and then only may it be truthfully said, that our "songs" have been inspiring and successfully presented and taught and also sung. Most failures are the result of "bad beginnings"—hasty or thoughtless preparation and unwillingness to seek aid and advice from others or to be willing to aid others less favored or fortunate with worthwhile contributions.

1. Choristers and Organists—seek to *know* and *appreciate* each other more fully—seek to contribute more fully to the success and effectualness of each other's work.

2. Study every available means of knowing better your congregations and *how* to *lead* and *serve* them better.

3. Seek to know and love God better.

4. Thoroughly acquaint yourselves with *all materials* to be presented to the various age levels and combined groups.

5. Select approximately—present inspiring and always prepare thoroughly and thoughtfully and purposefully.

6. Be virile, vigorous, and virtuous in all preparation and you are quite likely to be victorious.

7. Prepare songs from the thought content of the text and make yourselves free from the printed page through a complete mastery of the score.

8. Clothe the old in new robes of attractive beauty and the *new*, prepare and present so *well* that its first introduction becomes a lasting and pleasant memory and a new and rich experience.

9. Cultivate a reliable and appropriate memory sense or mental control for true "Tempi."—This is as possible as the memory of a melody or a color scheme or a design.

10. Decide and determine not only the desired Tempi, but places of desired and appropriate emphasis, phrasing, dynamics, climax, contour, style, registration, tone power and above all else, the "message of the song" or the musical composition and also the best way to voice it or utter it to the interest of the most possible.



This last one, is a big platter filled with thought-provoking elements, none of which is a trifle, but if so, remember Michael-angelo's reply "Trifles make perfection, but perfection is no trifle."

If a melody is stiff and rigid, so prepare and present it that it assumes a less angular contour.

There are few "stiff and inflexible" songs, it is just the *stiff and rigid* manner in which they are perceived. "The letter killeth but the spirit giveth life."

By a careful preparation and mastery of the text and the music a new sense of proportion and value unfolds and seemingly unimportant places, sections, harmonies, phrases and even the voice of melody itself seem to unfold with a newness, a freshness and appropriateness which kindles a new fire of charm or interest for to know completely is to understand and appreciate. Mark Twain aptly said that "people are usually down on the things they are not up on."

a. If you desire a song or a composition to sound brilliant or dramatic, just make the tones more angular or square.

b. For greater depth of sentiment—point it very legato or connected.

c. To overcome the tendency to hurry and blur, just insist upon a slightly detached style.

d. To overcome the tendency to drag, insist upon better posture, less volume and more perfect and clear cut speech and more accent. Discover in the text, *words and phrases* suggestive of pizzicato effect, staccato, marcato, sostenuto-legato, etc. This type of preparation is applicable to both chorister and organist and if faithfully pursued your labors will not be barren nor fruitless, but crowned with fields and multitudes of gladsome voices, listening reverently and participating joyfully in glad hymns of praise and thanksgiving.

For the Union Meeting—apply all these helpful suggestions to song No. 139.

"Our Mountain Home So Dear."

The fruits of "preparation and cooperation" are (1) A truer interpretive insight, (2) Self mastery or satisfaction, (3) Inspirational atonement, (4) A commanding positiveness.

Everything worthwhile exacts the price of sacrifice, preparation and cooperation.

## JUDGE GOODWIN ON TOBACCO

The following editorial was written by the late Hon. Charles C. Goodwin in Goodwin's Weekly, Saturday, Oct. 11, 1913:

### President Smith's Address

In a broad and general way I am for the anti-tobacco doctrine promulgated by President Joseph F. Smith at the opening of the October conference. And I am unprejudiced, because I use the weed. One can be pretty patient with the various weaknesses of human nature, but there is a habit which God never planted in any human being. It is unnatural for a man to chew or smoke tobacco.

No habit is acquired at such expense of pain and discomfort, or against so positive and emphatic an opposition of nature. The man who smokes can remember when he began self-administration of nicotine poison, and he can remember no other convulsion of his frame which equalled that following his first cigar. The deathly sickness, the battle of normally clean tissues against the rank enmity of the weed, whether smoked or chewed, surpasses any other illness known to man. Seasickness is a horror, but is a dream of Paradise and the Peri as compared with

nicotine poison for the beginner. Ptomaine poisoning hurts, but it is colic compared to convulsions. There is no protest of the healthy body possibly approaching the physical warning against tobacco.

And if the user of tobacco—the confirmed slave today, would apply to any useful endeavor the resolution, the persistence, the indifference to suffering, the courage, the power of will, the sacrifice of comfort—which he has devoted to acquiring the tobacco habit, he would have won—though the winning meant fame or fortune, love or leisure.

President Smith is right. Smoking is foolish. There is not one word to be said in sanity to defend it. Chewing tobacco is beyond all expression filthy. It is vile, vicious, self-contaminating, offensive to companions and repulsive to the community at large.

And while neither he nor I will make an end of the custom, it is fair to say he told the truth, and it is a thing for patriotic men to applaud, because his word in that meeting will save some men from the one habit which has nothing to defend it and every consideration of cleanliness to oppose.



# THE MISSIONS



General Board Committee: Robert L. Judd, Chairman; Bishop David A. Smith,  
Vice Chairman; Alfred C. Rees

## SUNDAY SCHOOLS IN THE JAPANESE MISSION

A very interesting and highly significant missionary project was inaugurated recently in the re-opening of the Japanese Mission. The special interest arises from the fact that the re-opened Japanese Mission is to operate not in Japan, nor from headquarters in Japan, but on American soil from headquarters in Honolulu, Hawaii.

This mission will operate among the 175,000 Japanese living on the islands of the Hawaiian group. Most of these people, though of Japanese ancestry, are American born and English speaking. Many are already Christians.

Anyone familiar with the status of the territory of Hawaii and its prospects for statehood understand the importance of the problem of the complete Americanization of the populations of the islands of Japanese ancestry. Success in this is essentially a matter of the loyalties of the American born Japanese, and this, the informed know, is fundamentally a problem of religion.

Mormonism offers a basis for the establishment of loyalties, allegiance to which brings out the noblest of human qualities, exalts the personality and makes the individual an ideal citizen of any country. The success of the L. D. S. Japanese Mission in Hawaii will contribute in a very large degree to the solution of the most serious racial problem in the islands. This success will elevate the Japanese populations of the islands as the wide-spread success of the Hawaiian Mission through the years, now aided by the establishment of the vigorous Oahu Stake, has elevated and ennobled the Hawaiian populations and made the Latter-day Saint Hawaiians excellent citizens and people of outstanding social and civic virtues.

But what has all this to do with the Sunday Schools of the Japanese Mission?

Only time will tell. Watch Sunday School work in this new Mission and you will have a reliable index to the measure of success which may ultimately come from this very significant project.

At present there is one Japanese Sunday School in the Mission. A picture of this

school appeared in the February issue of *The Instructor*, page 68. Until the establishment early this year of the re-opened Japanese Mission, this school was conducted under the direction of the Hawaiian Mission and later of the Oahu Stake.

Elder E. L. Christensen, a resident of Honolulu, is President of the Branch. Teachers in the school are Sister Tsune Nachie, a faithful and well-beloved member of the Church, a convert of many years ago in Japan, and who is remembered and highly esteemed by missionaries who formerly labored in Japan, and Dr. T. Katsunuma, whose faithful and efficient labors make this school a very promising one.

At present the school meets each Sunday morning in a small chapel on the site where the beautiful stake tabernacle will be built for Oahu Stake in the city of Honolulu.

From this very auspicious beginning great things will come, if Mission Sunday School history runs true to form. Already the prospects are very good. In the present Japanese Sunday School are a few members of the Church and many friendly, interested, eager non-members. The members of the Church, under the inspiring encouragement of the missionaries, and of the "haole" (white) and Hawaiian brethren and sisters, will unfold the glorious Gospel plan to these alert and intelligent Japanese and will do it with such earnestness, sincerity and fervor that something remarkably transforming is sure to happen.

In this manner Sunday Schools established at strategic points throughout the Mission will become the leaven which will quicken the whole lump.

It is therefore the fond hope of Latter-day Saint Sunday School workers throughout the world that Sunday School history will be repeated gloriously in the new Japanese Mission. To our brethren and sisters of the Mission, we all join in the assurance that our hearts are with you, our hopes for your success are high and strong. It will be our delight to welcome into the hallowed fellowship of the restored Gospel the hundreds and thousands who will be brought to a knowledge of the Truth through your faithful labors.

## A MISSIONARY PROJECT

By Victor Wayne Mumford

There hadn't been a missionary from our ward for a long time.

From one of our Sunday School teachers, (Mrs. Gladys Barnes) who had joined the Church and knew the value of missionary work, came the idea that our ward should and could send a missionary into the field.

She introduced this idea to her Sunday School class—an exceptionally fine group of about thirty pupils belonging to the Gospel Messages class. This group caught the enthusiasm of their teacher, and through their initiative and faith they acted on this suggestion. They organized, and adopted the name of "Sandy Third, Missionary Group" (S. 3 M. G.). They chose this slogan: "A missionary in the field by September." All this was done under the direction and help of the Bishop.

This group tried to get proceeds in every honorable way, the main idea being to solicit donations from members of the ward.

"It can't be done," said many. September came—not enough proceeds—disappoint-

ment. But with the fire and determination of youth, they kept on. In January they saw their efforts bear fruit. Just one year after organizing, this group had a missionary in the field.

"It couldn't be done, *but they did it.*"

As the one chosen to represent this fine group in the mission field, I bear testimony that it has not only been a direct fulfillment of my patriarchal blessing; but it has brought that class closer together in a common interest, and it has given, and is giving, some people the chance to hear the message of Mormonism.

If the class should do all this labor and bring, save it be one soul to God, "how great shall be their joy with him in the kingdom of heaven."

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Jacksonville, Florida

Superintendent F. C. Grindstoff of Jacksonville, Florida, writes that the Sunday Schools there are growing very fast. Three schools flourish in that branch. All use the *Instructor*, which is their best help in the work.



WOMEN'S CLASS, JACKSONVILLE BRANCH SUNDAY SCHOOL

Teachers: Nellie Dyal and Marion Hinsen

---

*Mother*

"Thou, while thy babes around thee cling,  
Shall show us how divine a thing  
A woman may be made."

—Wordsworth.

# SPECIAL GIRLS' CLASSES

Ages 12 to 18

(Note:—Where housing facilities are inadequate to take care of the separate classes in Aaronic Priesthood ages, these special lessons for girls from twelve to eighteen should be given during the Aaronic Priesthood period.)

## WHY DO I BELIEVE THAT THE GIFT OF THE HOLY GHOST IS GIVEN THROUGH THE LAYING ON OF HANDS?

Lesson 11. For July 4, 1937

Since there is much haziness as to the mission of the Holy Ghost, teachers should introduce the subject in this way: Without the Holy Ghost man cannot of himself, rise to a plane where he is fit to enter heaven. There can be no other interpretation put upon the words of Jesus to Nicodemus, "Except a man be born of the Spirit, he cannot enter into the kingdom of heaven." This is because the Holy Ghost is the great Teacher. The world cannot receive this Spirit. "He shall teach you all things and bring all things to your remembrance." (See John 14:16-26.) "He shall testify of me," says Jesus (John 15:26). The Holy Ghost is to the spirit of man what sunshine is to the plant. Without light the plant grows pale and finally dies. In the presence of light, it grows a healthy green, and flowers. Nature in the physical closely parallels the spiritual.

Since, without the companionship of the Holy Ghost, man cannot enter the kingdom of heaven, how may he get there? The scriptures are very plain on the point. Peter, in the key-note discourse of the Apostolic Age, in answer to the question as to how man might be saved, replied: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

The apostles of our Savior, under the influence of the Holy Spirit, were indeed men "born again." In boldness they set about to convert the world. After Philip had baptized some Samaritans, Peter and John had to go there to confer upon them the Holy Ghost. This they did by the laying on of hands (Acts

8:14-17). When Paul found certain disciples of John at Ephesus, who knew nothing of the office of the Holy Ghost, he baptized them and laid hands on them. Through this ordinance the Holy Ghost came upon them, and its fruits were forthwith manifest, for they spoke with tongues and prophesied.

In this Dispensation the Prophet Joseph was instructed as to the manner of conferring the Holy Ghost. "And whoso having faith you shall confirm in my Church by the laying on of hands, and I will bestow the Holy Ghost upon them (Doctrine and Covenants, 33:15 and 20:41).

This is God's plan. Only those who follow it may hope for the illuminating power of the Holy Ghost, without which exaltation in the Celestial Kingdom cannot be gained.

## WHY DO I BELIEVE THAT DIVINE AUTHORITY IS NECESSARY IN THE CHURCH?

Lesson 12. For July 11, 1937

We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost. (Articles of Faith, 4.)

### I. The Holy Ghost Promised.

- a. To Adam (P. of G. P., Moses 6:51)
- b. By John the Baptist (Matt. 3:2, 3, 11; Mark 1:8; Luke 3:16; compare John 1:29-33).
- c. By Jesus Christ.
  1. To Nicodemus (John 3:3-5).
  2. To His apostles (John 14:16, 17, 26; 15:26; 16:17, 13, compare Acts 2:1-4, 38).
  3. To the Nephites (B. of M., III Nephi 11:36; 12:2).
  4. To the Church in the present dispensation (Doctrine and Covenants 84:64).

### II. Bestowal of the Holy Ghost.

- a. Necessary conditions on the part of the recipient.
  1. Repentance and baptism required (Acts 2:38, and other references already cited). Note the instance



of Paul rebaptizing the twelve disciples at Ephesus, because of a probable defect in their first baptism, after which ordinance he conferred the Holy Ghost (Acts 19:1-7). See instance of the converted Samaritans (Acts 8:5-8, 12, 14-17).

2. Some people cannot receive the companionship of the Holy Ghost (John 14:16, 17).

3. Temporary companionship of the Holy Ghost possible even before baptism. See instance of the devout Gentile, Cornelius (Acts 10). In such cases compliance with the prescribed requirements is necessary to the continuation of ministrations by the Holy Ghost.

b. Ordinance of Bestowal.

1. By the authority of the Holy Priesthood. The higher or Melchizedek Priesthood requisite (Acts 8:5-17; Doc. and Cov. 20:38-43).

2. Accompanied by the laying on of hands (Acts 8:14-17; 19:2-6; Compare II. Timothy 1:16; Hebrews 6:1, 2; B. of M., Alma 31:36; III Nephi 18:36, 37; Doc. and Cov. 20:41; 43; see also 35:6; 39:6; 23; 49:11-14). Note that the ordinance of conferring the Holy Ghost is also a confirmation of the baptized candidate as a member of the Church of Jesus Christ.

III. Personality and Powers of the Holy Ghost.

a. A Personage.

1. One of the Godhead.

2. A personage of spirit, not tabernacled in a body of flesh and bones (Doc. and Cov. 130:22; read with care B. of M., I Nephi 11:11).

b. Possessed of personal attributes and affections. Thus he teaches (John 14:26; 16:13); reproves (John 16:8); is grieved (Ephesians 4:30), etc.

c. Special gifts of the Spirit (I Cor. 12:8; see also B. of M., Moroni 10:8-18).

**WHY DO I BELIEVE THAT THE SAINTS SHOULD ENJOY THE GIFTS OF THE SPIRIT TODAY?**

Lesson 13. For July 18, 1937

**Text.**

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpreta-

tion of tongues, etc. (Articles of Faith, 7.) *mm*

I. Spiritual Gifts characteristic of the Church.

a. Promised as signs to the sincere believer (Mark 16:16; Doc. and Cov. 84:64-73).

b. To continue with the Church (B. of M., Moroni 7:35-37; 10:19, 23-27; Mormon 9:7-11).

II. Nature of Spiritual Gifts. *Jeans*

a. An endowment of power from God.

b. Resulting in "miracles" (B. of M., Mormon 9:7-11).

III. A Partial Enumeration (I Cor. 12:4-11; Doc. and Cov. 46:8-29; B. of M., Moroni 10:7-19).

a. The gift of tongues and interpretation of tongues. *Ellen*

1. Promised as one of the signs to follow the believer (Mark 16:17).

2. Scriptural illustrations (Acts 2:4, 6-12; 10:46; 19:6).

b. The gift of healing. *Em*

1. Some possess the power to heal (James 5:14, 15).

2. Power to be healed (Doc. and Cov. 46:19; 42:48-51; compare Acts 14:9; Matt. 8:10; 9:28, 29).

3. Present method of administering to the sick (Doc. and Cov. 84:68; 42:43, 44). Anointing with consecrated oil; prayer, accompanied by the laying on of hands. *Ellen*

4. Melchizedek Priesthood requisite in these administrations.

c. Visions and dreams. See instances: Enoch (P. of G. P., Moses 6:2, 35); the brother of Jared (B. of M., Ether 3); Moses (Exodus 3:2; P. of G. P., Book of Moses); Jacob (Genesis 46:2); Peter (Acts 10:10-11). Note the following instances of visions and dreams given to those not of the Church: Saul of Tarsus (Acts 9:12); Cornelius (Acts 10:3); Pharaoh (Genesis 41); Nebuchadnezzar (Daniel 2).

d. The gift of prophecy.

1. Prophets in communication with God (Amos 3:7).

2. Prophecy embraces more than the power of prediction.

e. Revelation (Doc. and Cov. 43:1-6).

IV. Imitations of Spiritual Gifts.

a. Miracles wrought by evil power (Rev. 13:11-18; 16:13, 14).

b. Predicted (Matt. 24:24; 7:22, 23). General reference: "The Articles of Faith", Lecture XII.

(Continued on page 218)

# GOSPEL DOCTRINE

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,  
Not Otherwise Assigned.

General Board Committee: Frederick J. Pack, Chairman, Mark Austin, Herbert B. Maw  
and Gerrit de Jong

## LESSONS FOR JULY, 1937

### THE SMITH FAMILY IN NEW ENGLAND

#### Lesson 21. For Sunday, July 4, 1937

##### Text.

Sunday School Lesson (Quarterly).

##### Objective.

*The great preparation goes steadily forward.*

##### Teacher's Helps.

The teacher will do well to remember that the New England region in which the Prophet was born consists essentially of rolling hills (locally termed mountains), and narrow gently-sloping valleys. The entire area is covered with vegetation—grasses, shrubs, and trees. There is virtually no level land, at most scarcely more than a very few acres in a place. The farms are nearly all situated on the hillsides, and the soil, in most places, is shallow and rocky. Farming on a large scale is thus impossible, and the crops are seldom more than meagre. The climate is delightful, except perhaps in the winter time when snow is usually abundant.

It should be remembered, too, that at the time of the Prophet's birth transportation facilities were extremely primitive. The roads were crooked, rough, and otherwise unimproved. Stage coaches were in use only on the principal routes of travel. Railroads were, of course, not then in existence. Oxen were widely employed on the farms, and to a slightly lesser extent on the highways.

The Prophet Joseph was born in the town of Sharon. In this connection it should be understood, however, that in the New England states, and even in the Middle West, the term town is not necessarily equivalent to village or small city. Indeed, it is much more commonly applied to a territorial subdivision possessing certain corporate and political powers. It is also used as an abbreviation of the word township, and in this sense may have reference only to a considerable tract of land, rather than to a collection of dwelling houses. With this thought in mind, it is not difficult to understand why it is said that the Prophet was born in the town of Sharon, even though his birthplace was on a

farm several miles distant from the village of the same name. The Prophet's father is similarly said to have lived in the towns of Tunbridge, Lebanon and Norwich, and yet at each of these places he was engaged in farming.

Shortly after the beginning of the present century, the Church acquired title to the old Solomon Mack farm at Sharon. At that time the house in which the Prophet was born, nearly one hundred years earlier, had fallen into complete decay. Only the cellar and a few objects, including the hearthstone, remained. A beautiful but simple frame cottage was constructed on the site of the old home. A magnificent monument of Barre granite was erected nearby, the main shaft of which is thirty-eight feet and six inches high, that is, one foot for each year of the Prophet's life. The monument was dedicated to the memory of the martyred Prophet, December 23, 1905, the hundredth anniversary of his birth. The place has been beautified with lawns, and shrubbery, and flowers, and is now a mecca for both Latter-day Saints and others.

## SETTLEMENT NEAR CUMORAH

#### Lesson 22. For Sunday, July 11, 1937

##### Text.

Sunday School Lesson (Quarterly).

##### Objective.

*If you are faithful in a few things the Lord will make you ruler over many.*

##### Teacher's Helps.

Here the teacher has an excellent opportunity to apply the basic truths of the lesson to the lives of his class members. The trip from Norwich to Palmyra was a long and arduous one. Moreover, it was preceded by an almost endless series of seemingly unfortunate experiences for the Smith family who repeatedly underwent financial reverses in spite of the fact that they were industrious and frugal at all times. Then too, they were subjected to a siege of sickness that reduced them to the depths of physical distress. But no word of complaint came from them. An added three years of crop failure found them

still optimistic and hopeful. After Lucy's husband had gone west, the dishonesty of a neighbor and the unreliability of a teamster found her undaunted and unafraid. She went cheerfully forward, and when she reached Palmyra, almost on the very frontier of civilization, the entire family united in an effort to reestablish themselves.

It would be difficult to assemble a series of temptations more completely designed to engender feelings of doubt in the protecting hand of the Almighty. But, the Smiths did not falter; they had their family prayers, they read the Bible, they sang hymns of praise, and they maintained an unwavering faith in the goodness of God. They may not have known it—they probably did not—but they were going through the white heat of the testing furnace, and they were proving true. Surely every child of God can profit by their example.

The chief point is that the Smiths remained sweet and unembittered during periods of deepest adversity, which after all is perhaps the surest test of devotion. The Smiths went down to the very depths; shall we say "below all things", that they might prove themselves worthy of the transcendent position awaiting them.

In this connection the attitude of the Smiths reminds one of the devotion of Job, who, after suffering almost untold anguish, fell upon the ground and worshipped God, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job. 1:21.) In another sense it reminds one of the brethren who went with Zion's Camp, presumably to the aid of their stricken fellow members in Missouri. The trip was a difficult and trying one. Some of the brethren were faithful, others complained. A year later, through the command of God, the members of the Camp were called together and the Twelve Apostles were selected from among those of their number who had proved themselves worthy. (See History of the Church, Vol. II, pp. 61-135.)

Tests of devotion to God are sometimes most effectively made during times of suffering and distress. The wife that loses her husband, the husband his wife, the family their all, and still praise the name of God are faithful indeed. On the other hand, the individual who complains at the first sign of adversity lacks the necessary strength to become great in the Kingdom of God.

## THE FINAL ACT IN THE GREAT PREPARATION

Lesson 22. For Sunday, July 18, 1937

### Text.

Sunday School Lesson (Quarterly).

### Objective.

*God sometimes uses very ordinary means in bringing to pass his profoundly important purposes.*

### Teacher's Helps.

It would be difficult to over-estimate the value of environment upon the development of the human soul. This is especially interesting in the case of the youthful Joseph Smith. He grew up in a country remote from the turmoil and temptations of crowded cities. His parents were intelligent, considerate, and lovely. His brothers and sisters were wholesome and loyal. The family life was essentially ideal. The youth had duties to perform—he was never idle. The virgin forests, the flowers, the birds, were his companions. He lived in an atmosphere of peace and industry and worship. Little wonder that he himself was pure in heart!

The camp meetings, too, were an indispensable preliminary to his mission. In the scheme of things, it was necessary that something should bring the question of religion immediately before him. This could best be done only where a variety of opinions was expressed, and therefore at a typical "union" camp meeting where various phases of religious belief were presented. It was further necessary that he should be impelled to seek wisdom. The disharmony among the supposed representatives of God sufficed. And finally the preaching of a sermon on the subject, "What Church Shall I Join?" and the citation of the specific text in James had the effect of bringing the whole matter to an immediate issue. While the camp meeting had its ludicrous and unjustifiable aspects, yet it played an extremely important part in the youthful life of the Prophet. The least that can be said in its favor is that Deity permitted it to be the identical thing that stimulated the Prophet to seek Divine aid. If there had been a more desirable way, Deity doubtless would have provided it.

The "golden text" of James has been widely quoted by the Latter-day Saints, but altogether too often the latter part of it has been omitted; that is, the part specifying the requirements upon which the promise is based. The text has also been interpreted to apply to almost every human desire, whereas it specifically mentions *wisdom*. Failure properly to interpret the meaning of the text, and more especially failure to take into account the very definite requirements upon which the promise is made, have doubtless

(Continued on page 218)

# MISSIONARY TRAINING

## COURSE D—GOSPEL RESTORATION THEMES

For Elders and Other Young Men and Women of 19 and 20 Years of Age  
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;  
Carl F. Eyring

### LESSONS FOR JULY

#### CONCERT RECITATION

(Deut. 15:11.)

"Thou shalt open thine hand wide  
unto thy brother, to thy poor, and to  
thy needy, in the land."

#### MAN'S ETERNAL JOURNEY

Lesson 20. For Sunday, July 4, 1937

##### Text.

Gospel Restoration Themes, Lesson 20.

##### Objective.

*The primary aim of intelligent beings is progress. "Intelligence is not static; it is living, therefore, active and progressive."*

##### Suggested Method Outline.

This lesson attempts to paint in a few words a picture of the journey from man's dim beginning in a pre-existent world to his endless home in the world hereafter. Mormonism offers a connected and eternal view of man's existence. Thus, every missionary, as well as every member of the church, should have a clear conception of man's eternal journey. Today's lesson might be presented as a socialized discussion of these questions and problems:

I. *Whence Did I Come?* How does the belief that we are all brothers and sisters in a divine family affect our daily living? Explain the statement, "Our hearts must beat toward our neighbor as toward a brother." Some think of our pre-existence as a cooperative adventure among the members of a divine family. Others think of it as a state which so affects and conditions this world-life that it is charged with the failures and successes made here. Contrast the effects of these beliefs upon daily living.

II. *Why Am I Here?* We believe that we are here in this world-life because it offers greater opportunities than we had in the pre-existent state. List some of these opportunities. What part does achievement against odds have in the earth-life? What constitutes successful living in

the earth-life? Do you think that these criteria of successful living should be applied to our pre-existence, to our earth-life, and to our future life? Explain. Now explain why the Gospel, "God's divine plan for successful living," is eternal in its nature. Is the so-called "fall of man" to be considered as a "fall" or a "rise"? Explain. Explain just how Jesus is the central figure in the plan of salvation. Explain why personal immortality in the Kingdom of God is the highest goal of personal achievement and brotherly helpfulness, the two important aspects of living.

III. *Purpose of the Church.* What is the relationship between the Church of Christ and the Gospel of Jesus Christ? Explain how a so-called Christian church might not contain the Gospel of Jesus Christ in its fulness. What is the purpose of a church?

##### Assignment.

Urge each person to read Lesson 21, *Tithing and Fast Offerings*, and come prepared to discuss the values of thus helping the Church with material substance.

##### Two-and-One-Half-Minute Talk.

If given an opportunity to give such a talk, the following subject might be presented: "Fast Offerings." Help may be obtained from Lesson 21 and from *The Improvement Era*, December, 1936.

##### Teacher's Closing Minute.

In closing, the teacher might say, "A successful life is built out of self-achievement and brotherly helpfulness. Our supreme goal is exaltation in the Celestial Kingdom of God."

## TITHING AND FAST OFFERINGS

Lesson 21. For Sunday, July 11, 1937

##### Text.

Gospel Restoration Themes, Lesson 21; also Lesson 39 of the Missionary Training Department of last year.

##### Objective.

*"Some think that the measure of a man's Christianity may be determined by the way he gets and spends his money."*

##### Suggested Method Outline.

Because the selfish and powerful take undue advantage of the weak and ignorant, be-



cause the lazy, weak, and incompetent fail to do their share, because individual differences make some more worthy of their hire than others, and because sickness, old age, or unemployment stops the income of otherwise self-sustaining units, we fail to establish an ideal society in which there is no need of bestowing charity. To help compensate for such maladjustments, the church meets the law of the jungle, "might makes right" by Jesus' commandment, "love thy neighbor as thy self." If all church members would pay a full tithing, if all church members would pay into the fast offering fund each month the equivalent of two meals, then the church would have sufficient means to meet in a most effective manner the maladjustments of the unequal distribution of wealth.

Today's lesson may be outlined and presented as follows:

I. *Money and the Person.* Let a class member give a short talk on this subject, centering the presentation about these statements: "When a man gives his money he is giving of himself." "Will a man rob God," yet spend money on face powders, cosmetics, ice cream, soft drinks, chewing gum, and cigarettes? Someone has said, "God never gives a quit-claim deed, he only grants a leasehold estate, and he who receives must ever return the rental." Time spent in the accumulation of wealth with a greedy, mercenary attitude is time lost when judged by the real values of life. "Let not thy left hand know what thy right hand doeth." Tithe-paying must not be ostentatious.

II. *Partnership With God.* Let another class member present this subject. He should bring out these points: A partnership is not a one-sided contract—partnership with God requires a dedication of one's all to his service. One should truly give of himself—of his time, talent, and money. Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest. . . . for my yoke is easy, and my burden is light." So it will seem to those who render service to humanity through the organizations of his church. "Prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven." The temporal blessing comes largely from the cultivation of thrift habits; the spiritual blessings in the form of greater loyalty, honesty, integrity, sincerity, and unselfishness. Thus, tithing furnishes to all the means of developing unselfishness; and it serves as a practical method of showing loyalty to the church, which needs revenue to carry on the work of God.

III. *Fast Offerings.* Let the teacher present this topic by asking the questions: Just how does fasting in moderation call our at-

tention to the fact that the spirit as well as the body needs sustenance. Is fasting designed as a scheme to mortify the body which is thought by some to be carnal and devilish? Explain. How is fasting related to physical health? What should be the nature of the eating after the fasting? Explain just how fasting may be of material benefit to a community. Explain just how fasting may be of spiritual benefit.

#### Assignment.

Urge each member to read Lesson 22, "The Lord's Day." Special assignments will need to be given to three class members: to one, a short talk and to the other two, short readings. Ask all members to come prepared to discuss the problem, "What should one do on the Sabbath day?"

#### Teacher's Closing Minute.

As the class closes, the teacher might say: "Charity is more than alms giving, it is the pure love of God which never fails to see and meet temporal and spiritual needs. Let us do our part and be faithful with our tithes and offerings."

## THE LORD'S DAY

### Lesson 22. For Sunday, July 18, 1937

#### Text.

Gospel Restoration Themes, Lesson 22; also *Articles of Faith*, by Talmage, page 449.

#### Objective.

"The important question seems to be, not so much the exact time as the fact that one day in every seven is set apart to be a day of rest." "The Sabbath was made for man and not man for the Sabbath. . . . The Son of Man is Lord also of the Sabbath."

#### Suggested Method Outline.

This lesson discusses the Lord's day and the question: Should it be celebrated on Saturday, the last day of the week, or on Sunday, the first day of the week? This question becomes important because of the existence of a church which rests, in a large measure, on the doctrine that the Sabbath of the Lord should be celebrated on Saturday. The origin of the Seventh-Day Adventists should be looked up in a good encyclopedia. The Latter-day Saints accept the Christian Sabbath instead of the Jewish Sabbath as the day on which to worship the Lord. (See *Doctrine and Covenants*, 59:12.) The lesson points out why we accept the first day of the week rather than the seventh day of the week as the Lord's day.

I. *Evidences from the New Testament.* Let a class member give the evidences listed

(Continued on page 218)



# GOSPEL MESSAGES



## COURSE C—THE PROBLEMS OF LATTER-DAY SAINT YOUTH

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;  
Lynn S. Richards, Earl J. Glade

### LESSONS FOR JULY, 1937

#### YOUR COUNTRY

##### Lesson 20. For July 4, 1937

###### Problem.

What Are My Responsibilities to My Country?

###### Text.

Lesson Quarterly, Lesson 20.

###### References.

Talmage, *Articles of Faith*, Chapters 10 and 20.

*Book of Mormon* (see citations for suggestive reading).

Mayflower Compact.

Constitution of the United States.

*Doctrine and Covenants* (see citations in Talmage).

###### Objective.

To see that responsibility to America—the land of Zion—includes both good citizenship in the government and loyalty to God's purposes.

###### Methodology.

It is suggested that the socialized lesson technique be continued in use. Its success or failure will be measured in large degree by the advanced assignments which should initiate individual or committee research, preparation, and report. The quotations in the Lesson Quarterly furnish the basis of brief reports where students do not desire to study further.

The questions below are suggested for use:

1. Where must we go for the only detailed history of Ancient America?

2. Why do you regard the publication of the *Book of Mormon* as an expression of Joseph Smith's belief in the divinity of his mission? (Note the first paragraph in the Lesson Quarterly.)

3. What are the evidences that the *Book of Mormon* is a true account of Ancient America? (See also Roberts, *New Witness for God*).

4. According to ancient American prophets what is God's warning to the inhabitants of the American continents: (See Lesson Quarterly).

5. How did the great civil documents, the Mayflower Compact, the Declaration of In-

dependence, and the Constitution, advance the cause of religion and pave the way for America—the Land of Zion? (A very important assignment, see the Lesson Quarterly for quotations and suggestions.)

6. Where is "the city of Zion"? Why are not the Mormons residing there? (See Talmage, Chapter 19).

7. What did Brigham Young mean when he said, "In the laws of every government, \* \* \* there are certain principles that ere long sap the foundations of their existence. \* \* \*"? (See the quotation in the Lesson Quarterly).

8. What are our responsibilities as citizens of America? Religious, as well as political?

###### Advanced Assignments.

Note: Inasmuch as the personal problems are also general in nature, they should also be considered in class.

###### Enrichment Materials.

1. Songs, such as—

No. 215—America.

No. 10—The Coming Day.

No. 12—Zion is Growing.

No. 74—When Jesus Shall Come in His Glory.

2. Copies of the Mayflower Compact, The Declaration of Independence, etc.

#### YOUR COUNTRY'S CONSTITUTION

##### Lesson 21. For July 11, 1937

###### Problem.

What Should Be My Attitude Toward the Constitution?

###### Text.

Lesson Quarterly, Lesson 21.

###### References.

Widtsoe, *Discourses of Brigham Young*, Chapter XXXI.

Joseph F. Smith, *Gospel Doctrine*, Chapter XXIII.

Preston D. Richards, "Religion and the Constitution of the United States," *Deseret News*, September 5, 1936.

The Constitution of the United States.

###### Objective.

To see the Constitution as an inspired document with definite personal and religious guarantees.

### Methodology.

It is suggested that the socialized recitation technique be employed, with certain minor shifts; to wit, it may be desirable to invite an attorney to talk on the Constitution. However, political discourses and arguments are out of place in the Sunday School.

The following pivotal questions parallel the lesson Quarterly:

1. What is the evidence that the framers of the Constitution sought divine guidance? (Whether or not this is assigned in advance, the quotation from Franklin should be read aloud and discussed).

2. What are the *ideals* of the Constitution? What is the meaning of individual liberty, etc? (If assigned in advance, direct attention to the list in the Quarterly).

3. Do you believe the Constitution to be an inspired document? Why?

4. What does the Constitution say about religion? (See the quotation in the Lesson Quarterly). Have the Mormons had occasions to use this in argument? When?

### Advanced Assignments.

If a few persons are assigned these questions for brief report, the success of the hour is assured.

*Note:* Inasmuch as there is nothing sacred about the personal problems they may also be used as the basis for discussion.

### Enrichment Material.

1. Sing at least one patriotic song:

No. 215—America.

No. 203—The Star Spangled Banner.

America, The Beautiful.

2. Exhibit pictures of the framers of the Constitution, Constitution Hall, etc.

3. A copy of the Constitution of the United States.

## YOUR STATE

### Lesson 22. For July 18, 1937

#### Problem.

What Do I Owe to the Mormon Pioneers?

#### Text.

Lesson Quarterly, Lesson 22.

#### Note.

Although this lesson will be studied by the youth of the Church in many states and countries, it is contended that all will be interested in the sacrifices of the Mormon Pioneer. Obviously, it is timed to precede "Pioneer Day," July 24th, which is celebrated wherever there are Mormons. Students in other states are entitled to more detail—in Utah it is a familiar story. Students elsewhere should supplement the lessons by stories of the local L. D. S. pioneers

—to Idaho, to Arizona, to California, to Canada, etc.

#### References.

Morris, *Prophecies of Joseph Smith*, Chapter V.

Smith, *Documentary History of the Church*, Vol. IV.

Roberts, *A Comprehensive History of the Church*, Vol. II and III.

Whitney, *History of Utah*, Volume I.

Smith, *Essentials of Church History*.

Bancroft, *History of Utah*.

#### Objectives.

To sense a deeper appreciation of the contribution of the Mormon Pioneer.

#### Methodology.

Following the previous suggestion, the socialized discussion is favored, supplemented by special reports. (Note asterisks below).

1. Under what conditions did Joseph Smith prophesy the removal to the Rocky Mountains? (Locate a copy of Morris in the Ward, and have some student make a detailed report of Chapter V).

2. Under what circumstances was Joseph martyred? (Provide the student reporting with source material—See Roberts, Whitney, Smith, et al.)

3. Why did the Lord lead the Saints to the Great Basin?

4. Why were the Saints able to cross the plains in such a systematic manner?

5. Explain the organization of the Pioneer group.

6. What were the dangers and hazards of the trek over the plains?

7. What stories did Jim Bridger, Major Harris, and Samuel Brannan tell the Mormons?

8. Describe the entrance into the Valley.

9. Tell the story of the pioneers in your state (Idaho, Arizona, California, Canada, etc.) and town (Mt. Pleasant, Pleasant Grove, Kanab, Franklin, Idaho, etc.)

10. Consider the personal questions in the Lesson Quarterly. (Use with care—there should be no embarrassment.)

11. Note suggestions below.

#### Advanced Assignments.

#### Lesson Enrichment.

1. Songs:

No. 16 Come, Come Ye Saints.

No. 150 Utah, the Queen of the West.

No. 198 O Ye Mountains High.

No. 200 Proud? Yes, of Our Home in the Mountains.

(Have one or more used as "Community Singing," special group selections, solos, and as opening, closing, and practice songs in the general assembly.)

## 2. Pictures.

(Display and explain at the appropriate time.)

Secure appropriate pictures of pioneer scenes, such as Brigham Young entering the Valley, scenes on the plains (wagon formations, etc.), Joseph Smith and Nauvoo incidents, etc.

*Inasmuch as next Sunday is Open Sunday, take plenty of time in making the advance*

*assignments for August 1st. See the suggestions in next month's Instructor.*

**Fourth Sunday, July 25, 1937**

**Open Sunday**

Although this exact date may not coincide with the Stake Conference, one period is set aside as an open Sunday for such events.

## MISSIONARY TRAINING

(From page 215)

in the text in a very careful and methodical manner. The use of the blackboard will be very helpful in writing down important statements and references. For example, list on the blackboard the important events which took place on the first day of the week; and carefully point out that there developed the custom of meeting together for acts of public worship and for the preaching of the Gospel in Apostolic times, and "since that was the case, it doubtless was ordered by the Messiah's own appointment."

II. *Evidences from the Early Christian Fathers.* Have a student read the statement of Justin Martyr in regard to the early Christian worship.

III. *Sabbath Cannot be the Same all Over the Earth.* Have a student read the statement of President Anthon H. Lund.

IV. *Purpose and Use of the Sabbath.* The teacher might conclude the class period by asking these questions: What is the meaning of the statement, "The Lord's day is a day of rest?" In what recreational activities should a Latter-day Saint participate? Among all of these activities which might be participated in on Sunday? Discuss.

**Assignment.**

Urge each member to read Lesson 23, "The Marriage Institution," and come prepared to discuss the sacredness of marriage as practiced by the Latter-day Saints.

**Teacher's Closing Minute.**

As the class closes, the teacher might say: "Let us remember the Lord's day to keep it holy."

**Open Sunday, July 25, 1937**

## GOSPEL DOCTRINE

(From page 213)

prevented its even more widespread realization. It should be understood by every Latter-day Saint that if the promise is to be fulfilled, its requirements must be strictly complied with. A prayer to God unsupported by unwavering faith does not come within the interpretation of this text.

Finally, the teacher will do well to emphasize the fact that unwavering faith in God is the greatest possible attainment of mortal man. The highest form of business acumen, of financial success, of scholastic learning, of political preference, all sink into oblivion in comparison with it. Any or all of these may be associated with acts of unrighteousness, and desire for personal gain, but pure faith

comes only to those who place implicit trust in God and who possess an unadulterated desire to know the truth. Faith of this character submerges selfishness and sin; on the other hand, it intensifies every human desire for righteousness and it makes man a partner with God.

## SPECIAL WOMEN'S LESSON

**July 25, 1937**

See Lesson 13, in Special Girls' Department—"Why Do I Believe That the Saints Should Enjoy the Gifts, etc. (Outline page 211.)

## GIRLS' CLASSES

(From page 211)

**Lesson 14. For July 25, 1937**

**(Open Sunday)**

For this recitation the teacher may choose

such a subject as will be suitable for girls of this age. It may be either (1) a subject selected by the teacher herself, or (2) one suggested by the girls in the class a week in advance.





# OLD TESTAMENT



## COURSE B—SECOND QUARTER—LEADERSHIP IN ANCIENT ISRAEL

For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age  
General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice Chairman,  
and Llewelyn McKay

### LESSONS FOR JULY, 1937

#### LEADERSHIP IN ANCIENT ISRAEL

##### Lesson 22. For July 4, 1937

#### "REHOBOAM, THE AUTOCRATIC LEADER"

##### Text.

The Quarterly.

##### Objective.

To illustrate by the life of Rehoboam that failure to understand existing conditions, an unsympathetic attitude and love of glory may prevent a person from becoming a great leader.

##### Additional References.

*The Bible*: I Kings, 3-13. Dalby, E. C.: *Land and Leaders of Israel*, Lesson 51, pp. 266-270.

##### Lesson Outline.

1. Rehoboam's preparation for leadership.
2. The request the people make of Rehoboam.
3. The issue between despotic tyranny and democracy presented in the twelfth chapter of I Kings.
4. Rehoboam's answer to Jeroboam and Israel at Shechem.
5. The division of the Kingdom.

##### Procedure.

1. In the quotations at the beginning of the lesson there is a theme: 1. Advice to get wisdom and use it. 2. The effect of life's acts on the future. 3. The only practical way to bring happiness and leadership to a person. Read these quotations and discuss them before the leaflets are passed out.

Refer the students to the following questions, which have previously been placed on the blackboard before the class:

- a. Reconstruct in your own mind the boyhood and youth of Rehoboam.
- b. What advantages in training for leadership did Rehoboam have? What disadvantages?
- c. What goals or aims guided Rehoboam's life?
- d. If Rehoboam had had the kind of ideal suggested in the poem, "My Wish," how might his life have been different?

e. In what respects had Solomon's wisdom failed him?

f. Who was Jeroboam?

2. Pass out the Leaflets.

Ask the pupils to read the lesson carefully. Instruct those who finish the reading first to re-read and look for details. These pupils may quietly formulate questions about the lesson and discuss them with a neighbor who may also have finished the reading.

3. When most of the class have finished the reading, discuss the problems which are on the blackboard. Several of these problems assume a free use of the imagination; don't be afraid to use it. A little imagination can make a lesson 100% more interesting.

4. An interesting method to further review the lesson material is as follows:

Divide the class into two teams who compete with each other. Have teams stand in lines facing the blackboard, half of which has been allotted to each team. The first members in each line are each given a piece of chalk. Each member of the lines is required to go to the board and write a complete sentence about some subject to be announced as the game begins. Each sentence must be different from that of any other placed on the board by members of either team before him. If a member is unable to think of a new sentence he must go to the board anyway, write his name followed by the sentence, "I don't know one." Subjects for this lesson may be: "Rehoboam" and "Solomon." To start the game the teacher then says: "Rehoboam—go," and the review is on.

\* \* \* \* \*

A teacher once said, "Why, I can't use that method of review, our class meets in the same room with several other classes."

If such is the case only slight modification is necessary: Divide the class but have them remain in their seats; instead of using a blackboard, use a still card-board or a sheet of paper pasted on a stiff back, and pass it along to team members who write with a pencil attached to the paper the different sentences. The team wins whose last member first carries the paper back to the first member of the team and if there are no errors. Numbers one of each team reads what his team mates have written. These members should alternate: No. 1. of team A reads first sentence, then No. 1. of team B reads his first sentence,

etc. Not until all sentences are read can it be determined who really won the relay.

5. Gather the leaflets.

### Lesson Enrichment.

#### Causes of the Division of Israel.

1. The division was but the re-opening of the old breach between the northern and southern tribes at the death of Saul. (II Sam. 2:4-9).
2. The oppressive government under Solomon. (I Kings 12:3-4). It is evident that the government of Solomon, with the building of its courts, its palaces, its buildings and its splendor, must have been a heavy burden upon the people.
3. Solomon's marriage with women of other nations and the introduction of idolatry. (I Kings 11:9-13).
4. Tribal Jealousy. (I Kings 11:26). This was shown even during the reign of David.
5. Rejection of the old man's council by Rehoboam. (I Kings 12:13-14). Rehoboam had been brought up in luxury and had little sympathy for the struggling masses.

"Statesmanship would be out to meet a crisis before it had become acute. The thing it would emphatically not do is to dam up an insurgent current until it overflowed the countryside."—Lippmann.

Tyranny.

Absolves all faith; and who invades our rights,

Howe'er his own commence, can never be But an usurper.—Brooke.

When private men shall act with original views, the lustre will be transferred from the actions of kings to those of gentlemen.

—Emerson.

### ABIMELECH: THE BRAMBLE BUSH LEADER

Lesson 23. For July 11, 1937

#### Text.

The Quarterly.

#### Objective.

To show that real leadership and success does not come by employing selfish, greedy methods.

#### Additional References.

The Bible: Judges: Chapters 6 to 9 incl. Dalby: *Land and Leaders of Israel*, "Abimelech, the Usurper." pp. 165-170.

### Challenging Thoughts.

"Righteousness exalteth a nation;  
but sin is a reproach to any people."  
—Proverbs 14:34.

"The pathway to success is in serving humanity. By no other means is it possible, and this truth is so plain and patent that even very simple folk recognize it."—*The Era*.

"To understand the world is better than to condemn it; to study the world is better than to abuse it; to make the world better, lovelier and happier is the noblest work of any man or woman."—*Quoted*.

"He that abstains  
To help the rolling wheels of this great world,

Glutting his idle senses, lives a lost life,  
Shameful and vain. Existing for himself,  
Self-concentrated, serving self alone,  
No part hath he in aught."

—Bhagavad Gita.

"Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is indeed his brother's keeper."

—A quotation from Roosevelt.

"Hate, malice, envy, anger and peevishness are rank poisons, and if given free play will poison the blood, poison your food, poison your efforts, bring you failure in business, lose your friends, blight your hopes, impair your energies and greatly shorten your life."

—Capt. L. W. Billingsley.

### Procedure.

1. Pass out leaflets.
2. Discuss the problems near the beginning of the lesson. This will serve as a review of some important items and at the same time introduce this lesson.
3. Read carefully the lesson material in the leaflet.
4. Discuss thoroughly the Problems at the end of the lesson.
5. A discussion on the "Challenging Statements" above will prove interesting and instructive when application is made to the life of Abimelech.
6. Several of the games described in connection with previous lessons can be successfully and profitably applied here if time permits.
7. Gather leaflets.

### Concluding Thought.

"There is a lesson in this terrible story. The people deliberately \* \* \* selected this

man to rule over them. They must have known his character; but because he claimed relationship with them and because of town pride, they were willing to sacrifice the safety of their entire confederacy. They were too blind to see that the man who could murder in cold blood the sons of their national hero could also kill and destroy them, if he pleased to do it. The people of Shechem learned to their sorrow, as many have done since that time, that it is easier to elect a "bramble" to rule over them, than it is to get rid of it afterwards." From Dalby: *Land and Leaders of Israel*, p. 168.

## "JEREMIAH THE FEARLESS LEADER"

Lesson 24. For July 18, 1937

### Text.

The Quarterly.

### Objective.

To illustrate by the story of Jeremiah a quality of leadership:—faithful devotion to a worthy cause even when one is faced with unrelenting opposition.

### Additional References.

*The Bible: The Book of Jeremiah.*

His call—Chapter 1.

Warnings to Judah—Chapter 2-20.

Counsels Zedekiah—Chapter 21, 38.

Rewarns Judah—Chapter 25, 26.

Against false prophets—Chapter 27, 28.

Imprisonment—Chapters 32, 37, 38.

Capture of Jerusalem—Chapters 39, 40.

In Egypt—Chapters 40-44.

Dalby, E. C., *Land and Leaders of Israel*, Lesson 73, pp. 378-382; Lesson 74, pp. 383-387; Lesson 76, pp. 393-397; Lesson 77, pp. 398-403.

### Procedure.

1. Pass out the leaflets and pencils. Encourage the pupils to read carefully, as this lesson contains more than the usual amount of detail. The "broken sentence" exercise at the end of the lesson will profitably absorb the time of the pupils who may finish the textual reading before the other pupils have all finished.

2. Discuss and correct the "broken sentences." It is not necessary that all pupils have finished the exercise before this is done. The blanks should contain the following numbers: 1-7; 2-4; 3-10; 4-8; 5-3; 6-1; 7-2; 8-5; 9-6; 10-9; 11-20; 12-11; 13-17; 14-16; 15-18; 16-12; 17-19; 18-13; 19-15; 20-14.

3. Problems to discuss in class;

- a. Does the person who achieves happiness usually forget himself?
  - b. Do you know of any leaders whose lives have been easy ones?
  - c. Relate hardships which modern leaders face.
  - d. Is leadership worth the loss of friends, jeers, and hardships which it may cause?
  - e. What characteristics in Jeremiah do you most admire?
  - f. What did Jeremiah mean by "for I am a child?" (He really was an adult).
  - g. What in Jeremiah's work caused him to be so unpopular?
  - h. Was Jeremiah foolish to continue fighting against such great odds?
  - i. Why didn't Jeremiah receive more attention when some of his predictions began to be fulfilled?
  - j. How may a person know who are false prophets and who are not?
  - k. Account for Jeremiah's remaining in Jerusalem after its capture.
  - l. Why was Jeremiah accused of treason and disloyalty? Was he really disloyal?
  - m. Do you know modern Zedekiahs who would like to do right, but whose "hands are tied?"
  - n. Why was Jerusalem's destruction made so complete in 586 B. C.?
  - o. Tell about the prophet's death. What were the reasons?
4. If there is any of the class period remaining, use some of the methods of reviewing suggested in previous lessons.
5. Gather leaflets and pencils.

### Lesson Enrichment.

"Jeremiah is a great example of fearless proclamation of truth regardless of personal consequences. He points the way to reform and no new way has been discovered. All great moral movements have started with a Jeremiah who dared to proclaim truth as it was revealed to him. The Jeremiahs are the pivots upon which history turns.

"Truth is not born in the crowd; its appearance is not greeted with applause. Truth is born in solitude—in travail that often costs the life of the one who gives it birth. But what matters it what becomes of the man who proclaims it if the truth itself be safely launched upon the world? The prophet may be like 'a voice crying in the wilderness,' but the voice echoes and echoes and echoes until it drowns out all other sounds."—Bryan, *Famous Figures of the Old Testament*, page 181.

### More Stately Mansions

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

—O. W. Holmes.

July 25, 1937

Open Sunday

To make up for lesson lost on account of Stake Conference or for any other cause.

### THE IDEAL

By Ezra J. Poulsen

The glory of the human race is its ability to struggle upward to better things. Notwithstanding all the forces, human and otherwise, which tear down and destroy, it is the total of constructive effort toward the ideal that measures human advancement, and the person is greatest who contributes most in this direction.

Without the propelling and guiding force of an ideal, a human being is like a ship rudderless and engineless on a stormy sea. There is no direction, no power of resistance, consequently he becomes a mere derelict lashed by the merciless waves of circumstance. Yet at any stage in life it is possible to reach out, seize the towline of a great ideal and pull one's self to safety.

The late William Jennings Bryan used to tell the story frequently of a man who after years of drunkenness and idleness, suddenly changed his way. Entering college with boys years younger than himself, he sought humbly for the knowledge he had neglected in his youth, and slowly rose, step by step until he became one of the educated men of his day, and finally a noted preacher who influenced the lives of thousands. The entire change in this man was due to the acquisition of an ideal. And needless to say he became a great factor in the spiritual guidance of others.

"Who destroys the ideal destroys himself," says Hamilton Wright Mabie, speaking of Guy De Maupassant, the brilliant French author. Anyone acquainted with the work of De Maupassant can see the truth of this, as it applies to his life. Artist though he was, he lived in the realm of the sensuous, and depressing. His great mind never seemed to soar along the heights of spiritual verity, consequently it is not hard

to understand his premature madness and death.

The ideal never reaches a more lofty aspect than when it manifests itself as a desire to participate in the responsibilities of spiritual guidance. The most effective people in the community are not always most frequently mentioned in headlines. Rather, they are those who station themselves along the crossroads of life and direct youth toward faith and noble living.

In every community, large and small, may be found people in every rank of life who have learned that teaching a Sunday School class is an experience capable of the most far-reaching results, both to the teacher and to the taught. There is nothing more exhilarating than to watch the growth of successful men and women whose lives one has had a hand in shaping. Nothing more nearly approaches the ideal of human fellowship.

He who pursues the ideal forgets himself and finds the more abundant life in helping others, yet he makes the discovery that riches greater than money come to him. Not always is he recognized, frequently he suffers the gall of defeat, but even then these reverses represent not failure, but merely deferred payments, which are always the greatest. These are forever part of the price that must be paid for broad sympathy and profound understanding two of the most priceless rewards obtainable.

It is always inspiring to think of eminent characters, those who have had the strength to prevail, as idealists. Washington at Valley Forge seemed the most unsuccessful of men, the subject of merciless and unjust criticism, the victim of endless intrigue and vacillation. More than once he struggled against the temptation to retire to his pleasant home on the southern banks of the Potomac. But an ideal held him to his post, made him endure hunger and cold, and what was far worse, misrepresentation and neglect. The same should be remembered of Abraham Lincoln. From his youth to his martyrdom he had burning within him the flame of an ideal. The sight of a slave market in New Orleans had aroused something within him that was unconquered and unconquerable. Men often tried to measure Lincoln in terms of their puny platitudes, but always failed in proportion to their inability to see the magnitude of his ideal.

The Sunday School as an institution is the product of an ideal; its purpose is the development of the ideal life; its teachers should seek the ideal in character and faith, for without these the human race cannot be made to continue upward to better things.



# BOOK OF MORMON

COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age  
General Board Committee: T. Albert Hooper, Chairman, Junius R. Tribe, and Wallace Bennett

## LESSONS FOR JULY

### INTRODUCTION TO LESSONS FOR THE THIRD QUARTER

The objective for the third quarter is built upon the objectives of the first and the second quarter's work.

The first quarter's objective was the development of an ideal of unselfish devotion to the interest of others, particularly one's family. The isolation of Lehi's family from other society centered attention upon the family, and this first step in cultivating an attitude of helpfulness was admirably illustrated again and again. The character of Nephi lent itself particularly to the exemplification of this ideal.

The second quarter's work expanded the ideal into devotion to the interests of the community. To serve one's fellow men was the expressed ideal of King Benjamin, and he was followed by a train of others who were public minded—Zeniff, Abinadi, Alma, Gideon, Limhi, Ammon—with contrasting characters such as King Noah, the wicked priests, Nehor and Amlici.

For the third quarter, the ideal of serving one's fellow men *spiritually* is exemplified in the great missionary journeys of Alma, who resigned his chief judgeship for this service, and the fourteen-year mission of the sons of Mosiah among the Lamanites. The missionary experiences of these men are filled with exciting incidents which make them gripping reading for the Sunday School student who will take his Quarterly with him on his vacation trip.

As the great missionary journeys of the Book of Alma take up roughly the first half of the third quarter's text, and the remainder of the summer quarter's work is concerned largely with the great war, in which Moroni (memorable for his standard of liberty) and Ammon with his two thousand young "sons" took part, the objective for the second half of the work is modified to developing the ideal that *spiritual* service may often accompany temporal service, when one's call seems to be to do temporal service only.

The problem of accomplishing the teaching of a unified year's course with pupils who often stay away during the summer months is partly a problem of getting students to read the lesson each Sunday that they are in in the canyon taking refuge from the heat, and partly a problem of making the students who

have been away eager to get back into the class as soon as they return. Activities are outlined, therefore, for the student who is away from the Sunday School, as well as for the class. These absentee activities are planned to produce objects of enduring interest to fellow class members, so that the child will be eager to display them when he returns. Art objects are perhaps the simplest, and a knife, a box of water colors, a pencil, and several five-foot lengths of wrapping paper (for life-size canvasses), may enable a child who would otherwise lose touch with Sunday School for an indefinite time, to model, paint, carve, and make many curious small properties to be used with dramatizations or programs, as well as produce mural paintings for the classroom and literary efforts that will enrich the work of succeeding Sundays.

## LESSONS FOR JULY, 1937

### THE GREAT MISSIONARY JOURNEYS FROM THE BOOK OF ALMA—ALMA AND AMULEK

#### Lesson 23. For Sunday, July 4, 1937

##### Text.

Alma 8-11; "A" Department *Sunday School Quarterly*.

##### Objective.

*God is so concerned about the welfare of all mankind that he continually calls upon many of the best men of a community to sacrifice personal interests to call men to repentance.*

##### Setting.

Alma, the chief judge of the infant republic, has resigned his civil office, and in his capacity of high priest, preaches to the people of the city of Ammonihah. He is rejected so completely that, weighed down with sorrow, he is abandoning the city when he is commanded by an angel to return. The angel has called Amulek, a man of wealth and distinction, to receive Alma and help him in the mission. In the missionaries' disputes with the citizens, Zeezrom, a clever lawyer, withstands them, but Zeezrom is converted, and in the next lesson Zeezrom also is called to give spiritual service.

##### Activities.

Activities for the pupil who is in class are outlined in the lesson text, as usual. Possibly the greatest sacrifice that a class makes on

days when the text lends itself best to dramatization is the loss of that part of the lesson which is not included in the dramatization. The teacher may remedy this by utilizing the theme music as an enhancement to a well-told setting, which may not only give the story preceding the dramatization but continue on after the dialogue is ended. The theme music, "Behold, 'Tis Eventide," may be hummed softly by the class. The second stanza words may be sung softly by Alma on his journey, and by Amulek as he awaits Alma's coming. The chorus may be reserved for the angel to sing. The dramatization activities may be expanded to include a considerable portion of Chapters 9, 10, 11, if dramatization is particularly attractive with your group, or may be confined to Chapter 11 if your class experiences difficulty in dramatizing texts where the speakers' names are not already indicated. For an extensive dramatization, the teacher will find it worth while to mark the speeches in several of the new Quarterlies before giving them out to the class members.

Activities for the pupil who is away will include:

(1) With each of the changing scenes, find a line that you like. Mark it with a star and read it aloud several times. When you are out of doors, does it seem as if the grandeur of the scene gives you more appreciation of spiritual values?

(2) With a pencil and a box of water colors, make a picture for the most striking moment in each scene.

(3) Make a life-size painting of one of the figures in each scene. (Trace the outline of the shadow of one of your brothers or sisters or chums, who will pose the character for you in action. You will be surprised at how well you can fill in the colors, also, if they will pose for you while you color the picture.)

(4) Write the words for new stanzas to fit the music of "Behold, 'Tis Eventide." Let the words express the feelings of Alma as he turns away from the city of Ammonihah, and as he sits in Amulek's house after he has broken his long fast.

## THE FATE OF A CITY

Lesson 24. For Sunday, July 11, 1937

### Text.

Alma 12-16; "A" Department *Sunday School Quarterly*.

### Objective.

God offers to the wicked the service of some of His finest sons, to convert them from their evil ways.

### Setting.

The striking narrative of this lesson contains many passages which class members may select to read aloud. The teacher, however, may need to give the outlines of the action, which includes the growing fears of Zeezrom that he has attempted to frustrate the purposes of God, Alma's plain warning of the danger in which the city stands, the imprisonment of Alma and Amulek, their meek conduct in the face of their accusers, and finally the earthquake which destroys the prison and kills their persecutors; Zeezrom's sickness, his forgiveness, and call to serve spiritually. Then the wicked city is destroyed by the Lamanites.

### Activities.

The dramatizations of the preceding Sunday may be completed with selected speeches from today's lesson. The characterizations in picture may be strengthened, and new scenes may be drawn and projected for a class reunion in August.

## FOURTEEN YEARS ON A MISSION

Lesson 25. For Sunday, July 18, 1937

### Text.

Alma 17-19; "A" Department *Sunday School Quarterly*.

### Objective.

God protects and rewards His servants. Even when the spiritual service to be rendered involves extreme hazards, God shows His great love for the faithful servant.

### Setting.

Review the action of the sons of Mosiah in rejecting the kingdom of their father, their conversion, and their former associations with Alma. What a reunion these great missionaries must have held with Alma when to his astonishment he met them journeying toward Zarahemla!

### Activities.

The stories both of the princes' experiences and of Alma's missionary work may be told in class, as if the story tellers were the characters. Perhaps some light refreshments, a table around which the class members will gather to dramatize this story telling, will add something to the occasion.

The missionary experiences of this lesson are perhaps the most unique ever told. King Lamoni's mistaking Ammon for the Great Spirit, in Chapter 18, makes a striking dramatization. The names of the characters are printed preceding the speeches for most of the chapter. The opening and close of the story is easily arranged for dramatization, but may be left to a story teller if desired.

Sunday, July 25, 1937

Open Sunday

# CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

## LESSONS FOR JULY

### CONCERT RECITATION

(James 1:22)

"Be ye doers of the word, and not hearers only, deceiving your own selves."

### WHEN YOU SPEAK OR ACT

Lesson 22. For July 4, 1937

What is the purpose of religion? Clearly it is to develop character. If it does not do that, it is of no practical use. That is why religion is a life-time job for all of us.

One can get an idea in a few seconds. But it takes many minutes, even days, maybe years, to become so saturated with that idea that it expresses itself in habitual action.

The purpose, then, of the lessons in this Quarterly, particularly, is to teach the class correct ideas as to their daily conduct and then work these ideas out in their conduct—words and acts. Here, more than in the other two Quarterlies, the teacher has an opportunity to change the behavior of her class in the direction demanded by the Gospel.

The aim here, then, is best expressed in a question: How can I get my pupils into the habit of thinking and acting in terms of the Gospel principles? This question should be in your mind during the preparation of every lesson in this Quarterly. This means that you must keep at a thing till it shall have become second nature to do it.

In this particular lesson the objective is to get your pupils to think and to act in terms of other people, those with whom they are now associated.

#### Pupil Activity.

Help your class to develop the ideas left with them by a reading of this lesson. First have them tell the different stories related here:

1. What Carlton wrote.
2. Jimmie Foster.
3. The man on an island.
4. The forks of the road in Nellie's case.
5. The world full of people.

After these have been given, with any other special assignments previously made, then have the class develop the different sit-

uations where they are associated with others and the relationships they will have in the future.

#### Application, Assignments.

What relations are your pupils going to bear toward others during the coming week? That is the important question. Will they be cross, disagreeable, or pleasant, helpful—at home, on the playground, in the Sunday School?

Not long ago the writer visited a Sunday School class in Church History. One of the things stressed during the recitation was that children should be careful not to strew the school grounds and the meeting house grounds with paper or other waste products. Right after this idea was emphasized one of the class used a paper handkerchief and then threw it out the window upon the lawn below! Obviously she had not taken the idea as applying to her or to that particular act.

The teacher should, therefore, particularize, so that the class, individually, will see the various situations in which the idea applies.

And the next Sunday she should question the class as to the results attained.

Be sure to read the next lesson now, so as to be able to make the proper assignments, both general and special.

### THE PLACE WHERE YOU WORSHIP

Lesson 23. For July 11, 1937

Your best point of contact, perhaps, is the place where the Sunday School in your community is held. What can be done by your pupils to make it more beautiful than it now is? To go from there to the officers in the Church whom the pupils have to do with, will not be difficult. This would reverse the order of details in the Quarterly lesson. It may be that some circumstance has happened locally that will give you a better point of contact. If so, use it, by all means.

Your objective is clear: *To induce your class, individually, to watch their behavior in Church and to respect those who have authority.*

In order to do this it will be necessary for you to particularize, to name specific things in which there can be improvement in this

respect. Your knowledge of the children will enable you to hit the mark without appearing to be leveling at their conduct. Respect for the house of worship—that is what you should aim to induce, together with respect for the authority involved.

#### **Pupil Activity.**

Ask the class to tell the stories they have heard about sacred places. Assign to a member of the class the story of Moses and the burning bush. This may be found in Exodus 2:1-6. The passage may be read or retold. Be sure that the children understand the setting. Question them on the matter. Why was the ground holy? What makes anything holy? There are subjects for short talks in the lesson:

1. The story about Dr. Bernhisel.
2. The difference between the man and his office.
3. The distinction between public places.

These having been given to the class, question them on what the Quarterly contains. Develop with them the idea of the sacredness of a place of worship and their conduct therein.

Are you still corresponding with other Church History classes? Here is a special theme: Inquire what kind of place of worship those have with whom your class are in correspondence. Inquire also as to what the general conduct is there.

Ask some one to tell about the Sacred Grove. Why is it called by this name? What about the Hill Cumorah?

#### **Application, Assignments.**

In the application you seek to reduce to practice the aim you had in the presentation of the lesson. Does your class actually try to apply the ideas they got in the class? That is the main thing. They will need constant reminders of this fact. Without appearing to do so, you can keep your eye on their behavior in the Sunday School. What is the condition of your chapel, inside and outside?

Here is where you read the next lesson. You will then be in a position to make assignments at your next class recitation.

### **HOW WE GOT THE AARONIC PRIESTHOOD**

#### **Lesson 24. For July 18, 1937**

This lesson is of the informative type. It deals with matter which your class, especially the boys in it, should know, since they are entering upon the period when the lesser Priesthood is given.

Perhaps the objective might be put thus: *To prepare the boys for the time when they*

*will receive the Aaronic Priesthood and to induce them to look forward to that time.*

It may be that this thought will prove your best point of contact for the presentation of the lesson.

#### **Pupil Activity.**

Have members of the class give the topics as these are presented in the Quarterly:

1. Translating the Record.
2. A question arises.
3. The lesser Priesthood restored.
4. Authority of this Priesthood.

Now is the time to quiz the class. Draw out from them:

1. Who restored this Priesthood?
2. Why it was necessary to restore it?
3. John came in answer to prayer.
4. The Priesthood the boys will get after a while comes from John the Baptist.
5. The sacredness of Priesthood.
6. Preparation for it necessary.

It may be that you or a member of the class can get the picture of the two young men receiving the Priesthood at the hands of John the Baptist. If so, this will serve to impress their minds through the sight.

Be careful not to go beyond the facts of this lesson, for Lesson 26 also is on the lesser Priesthood, but in a different form with different matter. Suppose you read it now, so as to ascertain your limits with the presentation of this lesson.

What about your correspondence with other classes in the History of the Church?

#### **Application, Assignments.**

After this lesson there is all the more reason to hold in respect the men who have been given any degree of Priesthood. As an application, therefore, have your class continue the practical work suggested in the previous lesson—courtesy toward the authorities of the Church and a proper attitude for a house of worship.

Don't forget to read the next lesson, that you may assign some special work for members of the class.

### **HOW GIRLS MAY BE OF SERVICE IN THE CHURCH**

#### **Lesson 25. For Sunday, July 25, 1937**

Since the lesson before this and the lesson after it are on the Aaronic Priesthood, inasmuch as the Aaronic Priesthood may be held only by boys and men, and that there are girls also in this class, it has been deemed advisable, in the interest of the whole class, to make one lesson which will be of interest to the girls.



**Point of Contact:**

Boys of your age will soon hold the Aaronic Priesthood. But what about the girls in this class? One of the things about the priesthood is its opportunity for service in the Church. What are these opportunities, as explained in the *Doctrine and Covenants* (see Section 20, verses 53-59). Meantime, what opportunities are there for the girls to serve in the Church? (This brings the matter down to the comprehension of the class. They will probably have a good deal to say on the subject. But see to it that concrete details are brought out.)

**Objective:**

How can I, a girl, help in the home, in the organizations, in the Church generally?

**Questions:**

Does your mother have to stay away from

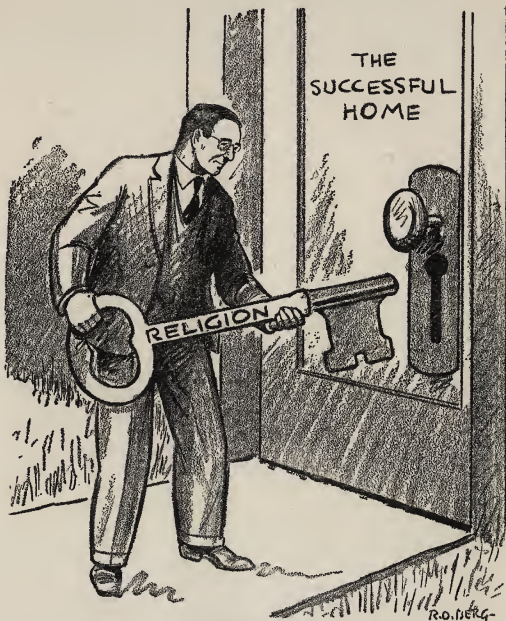
meetings, or some religious duty or privilege, because she has to do something at home? Could you help your mother, so that she might do this? What about your father? Your brothers—those, particularly, who hold the priesthood?

Do other members of your home have officers in any of the organizations of the Church? Are you a member of any other Church organization besides the Sunday School? What are you doing to help in those organizations?

Have you any brothers in the home who will presently be ordained to the office of Deacon? In what ways can you help them to look forward to their ordination to this office?

**Application:**

I will do all I can to put into practice the points which I have learned in this lesson.



THE KEY TO IT



# PRIMARY



## NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

### LESSONS FOR JULY

#### THE WIDOW'S MITE

Story 21. For July 4, 1937

##### Text.

Mark 12:41-44; Luke 21:1-4.

##### References.

*Bible and Church History Stories*, page 61;  
*Hurlbut, Story of the Bible*, page 631; *Talmage, Jesus the Christ*.

##### Objective.

*Even the poorest may show their love of God by aiding His Church.*

##### Study of Materials.

###### A. Outline.

###### I. The people's gifts to the temple.

- a. The money boxes.
- b. Gifts of the rich.
- c. The gift of the widow.

###### II. Jesus' comments.

###### III. Our gifts to God.

###### B. Lesson Facts.

This incident took place about three days before Jesus' death. It was late Tuesday afternoon of Passion Week. The temple grounds were completely thronged with people from all parts of the civilized world. They had come to take part in the feast of the Passover.

Thursday had been a bitter day in Jesus' life. The day before He had driven the money changers out of the temple grounds. The high priest who was head of the temple early Tuesday morning challenged Jesus' right to do that. Jesus all day had contended with the Jews. As He was just ready to leave the temple, He saw the poor woman give her all to God. It made Him happy.

##### Lesson Enrichments.

###### Music and Art.

Song, "Giving," *Primary Song Book*.  
"Giving," page 87 of *Songs For Little People*, by Danielson and Conant.

###### Picture.

"The Widow's Mite," *Nelson Picture Set and Bible and Church History Stories*.

###### Spoken Arts.

###### Memory Gem.

Jesus said: "This poor woman hath cast

more in than all they which cast into the treasury."—Luke 12:43.

##### Guidance Hints.

Children of the Primary age have learned the value of money. They are apt to be somewhat monetary in their view of things. Yet they readily respond to suggestions as to how they can help the Lord's work. One child was taught to put one penny of every dime in a little purse. That was the Lord's. On fast day he brought it to Church and gave it to the ward clerk. The habit has remained with him now that he is a man.

##### Point of Contact.

Two little girls walked to Sunday School together. One was well dressed with warm mittens, leggings, etc. The other was thinly clad, with cold hands, no hat or galoshes. In their hands were the envelopes the teacher had given the Sunday before and told them to put a dime in each.

When the teacher gathered in the envelopes, the poor little girl cried because hers just had a penny in it. She said, "that is all mother had."

Which envelope do you think the teacher was most pleased to receive? What do you think Heavenly Father thought of her penny?

##### Application.

We have no treasury rooms in our church as the temples had in the time of Jesus, but we can offer to our church a gift as the widow did. How?

##### Illustration.

Ted and Tom and their mother often gathered bouquets from the garden and took them to their neighbors. One day, a neighbor, Mrs. Davis gave each of the boys a dime. They went home to show mother and discuss what should be done with the money. The boys couldn't decide what to do until mother offered a suggestion which she said she knew would bring the boys much happiness. What do you suppose it was? This was the result of her suggestion: Ted and Tom each paid ten cents to the Lord on Fast Day as an offering. Their smiles told the story of how they felt.

Thanksgiving day, Christmas and birthdays all offer opportunities for giving and sharing. Discuss them with the children.

### Directed Activities.

Let the children construct a box to keep in their class room. This could be called their offering or treasury box, wherein they could deposit their nickels and pennies. The first Sunday of every month they could give the contents to the bishop. This would greatly encourage the children in giving Fast Offerings, etc.

## JESUS, TEACHER OF LOVE

Stories 19-21. For July 11, 1937

For one month we have been talking about Jesus as a "Teacher of Love." Now take each of these stories and review it individually to see how successful your teachers have been in showing this. Recall how Jesus showed his love for all mankind, fortunate and unfortunate in story 19, "A Poor Woman Whom Jesus Loved." And how she in turn showed her love through serving Him. The same is brought out in Lesson 20, "Jesus Blesses Little Children." Although His apostles don't think He should be bothered with children, He showed us they were just as much loved as the older people. How beautifully He teaches love of God in "The Widow's Mite."

The importance of a review is not in recalling facts but to see if the children found the objective of the lesson. Find out if they fitted this objective into their lives. Are they prepared to treat the unfortunate better because of having heard lesson 19? Are they willing to give their mite because they know through lesson 21 that that mite is just as acceptable to God as the rich man's gold? If you find this so you have successfully taught unit V, "Jesus Teacher of Love."

## THE TAX MONEY

Story 22. For July 18, 1937

### Text.

Matthew 17:24-27; Matthew 22:15-22.

### References.

Hurlbut, *Story of the Bible*, page 630; Paterson-Smyth, *A People's Life of Christ*, page 422; Talmage, *Jesus the Christ*.

### Objective.

Generosity and loyalty to one's church and country are worthy virtues in all people.

### Study of Materials.

#### A. Outline.

- I. The tax collector at Peter's home.
  - a. Why he came.

- b. Jesus' question to Peter.

- c. Why Jesus paid the tax.

- d. How Jesus got the money.

#### II. The question of paying taxes to Caesar.

- a. What the question was.

- b. Why asked?

- c. Jesus' fine answer.

#### B. Lesson Facts.

Jesus has set us a fine example of generosity and loyalty to one's country. Two incidents are used to show his view. The first happened just after Jesus got back from the Transfiguration. Jesus as the Messiah or King could have claimed exemption from paying taxes. He was too generous and loyal to do so. He would pay the tax even if a miracle was necessary to get the money. The second incident took place on Tuesday of Passion Week. The question of paying tribute to Caesar was just to ensnare Him. The gist of his answer is to be loyal to God and country.

#### Lesson Enrichments.

##### Music and Art.

Songs, same as for Lesson 21, and *The Children's Offertory*, page 86; Danielson and Conant, *Songs For Little People*.

#### Memory Gem.

Use one of the following stanzas:

God loveth a cheerful giver,  
He has asked us to freely give  
Our love and money to others,  
To teach them the right way to live.

Giving, giving, ever giving,  
Love's sweet offering gladly bring;  
Freely ye receive, and freely  
We will give to Christ our King.

#### Guidance Hints.

With this story begins Unit VI, stories 22-25. These stories all show the great generosity of Jesus. It is hoped that these stories will make children more unselfish; that is, more outward looking, less inward looking. Children will not be confronted for some time with the problem of taxes, but now is the time to form a generous and loyal attitude on the question. The two stories well told will need little moralizing. Jesus did the thing. That should be brought out emphatically. There will be opportunities to support the Primary, the Sunday School, etc. Try to give a generous and loyal view of this.

#### Point of Contact.

Use the one in the leaflet or let us make a list of all the nice things we have to enjoy in our country that rich and poor alike can have. (List our five schools, roads, all pub-

lic utilities, etc.) How is it made possible for our country to give us these things? (See what the children understand about our tax system.) Did you know that the people paid taxes even when Jesus lived here on earth?

#### Application.

We aren't old enough to pay taxes yet. Our fathers and mothers do that, but there is one thing we can give to, that we all so enjoy. What is it? (our church). Every penny we give helps our bishops buy all the nice things we enjoy here. List them.

#### Directed Activity.

Make a list of all the things you would like to buy to fix up your class room. (New chairs, pictures, blackboard, crayons, rubbers for chair legs, rugs, perhaps curtains, etc.) See if the children can figure some way of earning money or contributing a little each week to secure some of these things.

### A GREAT DINNER PARTY

Story 23. For July 25, 1937

#### Text.

Luke 14:16-24.

#### References.

Talmage, *Jesus the Christ*.

#### Objective.

*Generosity toward all classes is mark of greatness in a person.*

#### Study of Materials.

##### A. Outline.

- I. Those first invited.  
The excuses they made.
- II. The second group invited.  
The poor, lame, blind, etc.
- III. The third group invited.  
Sinners, robbers, etc.
- IV. The happiness of the feast.
- B. Lesson Facts.

This story is one of the finest of Jesus' parables. At the time it was given Jesus was traveling in Perea. There as He wandered along the road people were greatly attracted by His remarkable parables. In this story you will, of course, recognize the rich man as Christ. The great feast is the Gospel feast to partake of which everybody is invited. Jesus is sorry when there are those who refuse to accept the Gospel. He is glad when those who have been accounted persons of evil lives finally accept it.

#### Lesson Enrichment.

#### Music and Art.

Song, "Haste to the Sunday School," *Des-*

*eret Sunday School Songs; "Our Angels," Deseret Sunday School Songs.*

#### Picture.

Nelson colored set No. 130.

#### Memory Gem.

"Inasmuch as ye give to others,  
Ye have given the same to me."  
These words were spoken by Jesus  
To all whom His helpers might be.

#### Guidance Hints.

To a child the big point in this story will be the great generosity of the rich man who gave the feast. True to the teachings of Jesus, here is a man whose view is totally unselfish. He is not happy as long as anyone remains away from the feast. And when every seat is taken, then only is he entirely happy. Better not moralize much. Let the story tell its own lesson by telling it fervently and vividly.

#### Point of Contact.

How many of you have ever had a big dinner party in your home? Tell us about it. What was the occasion? Whom did you invite? All of you have told me of aunts, uncles, cousins, grandparents, and friends. All people whom you know and love. Did you ever hear of anyone inviting everybody and anybody to a dinner party? I am going to tell you of such a person.

#### Application.

Today I like to think of this great feast, as our Sunday School. Instead of having food here to eat we had what some people call "spiritual food"—beautiful thoughts, prayers and songs that feed our souls and minds rather than our bodies. Whom would we like to have had at this feast? Whom do you think Jesus would like to be there? (Bring out the fact that any class of people would be not only welcome but wanted at this "spiritual feast.") What can each of us do to get them to attend? (Emphasize the fact that the servant went out three times to fill his ranks.) We should not be satisfied until every seat is filled here. (Point the vacant seats just as the rich man did and find a way to fill these chairs. When this is done this lesson will have had its full application.)

#### Directed Activities.

Enough work is given in the application to give plenty to do for this extended period. Continue it now to find the names of all children of your class age who should be present, and give each child a name for his responsibility.





# KINDERGARTEN



## BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

### LESSONS FOR JULY

#### CONCERT RECITATION AND MEMORY GEM

"God gave me a little heart  
To love whate'er He made.  
I must try to do my part  
Gladly and unafraid."

Selected.

### OUR COUNTRY'S BIRTHDAY

#### Lesson 135. First Sunday, July 4, 1937

One of the greatest blessings God has given us is Our Country. What is its name? Last month we learned about the Savior coming to the land of America. Today is its birthday. How happy we are that we live in this land of the free. You and I have our homes where we live with father and mother, brothers and sisters and we love our home. Our country is a sort of larger home. Many, many people live in it and love it. And Heavenly Father gave it to us. God has given us so many gifts, but this is one of His greatest. To show our appreciation of this wonderful gift we must be brave, kind and true.

"When my country's flag I see,  
It always seems to say to me,  
Be brave and kind as you can be."

This little verse will help us begin to teach citizenship and love and loyalty to the flag. It is hard to give meaning to citizenship and patriotism to children. It is hard for them to understand the significance of our country's emblem. They will see many flags displayed today. Analyze the colors and for what they stand. Have a flag in the classroom for them to see and touch. Sing about it, pray about it, talk about it. It is the birthday present to our Country. We little citizens will help to take care of it as we take care of our own birthday gifts.

Tomorrow we will have our Country's Birthday party. Fathers will not need to work and we can all celebrate, perhaps take a lunch and have a picnic in the canyon, or the park. Then we will show how much we love our country. We will be good citizens, kind and polite to all we meet. We

will put the lunch papers in a garbage can. That's a splendid way to show love of country.

### The Flag Told Me So

On the morning of the Fourth of July, father brought home a little silk flag which he said he would fasten on the front of the car. "Couldn't I carry the flag, daddy?" asked Bob. I have never carried a flag.

Well, said father, if you think you can carry it very carefully, and if today you do what the flag tells you to do, we shall see."

"I'll be a good citizen, I promise," said Bob.

As Bob was on his way to the market to get something mother needed for the day's lunch, he saw something round and shiny on the sidewalk. A real, new nickel. There seemed to be no one around who could have lost it. So Bob put it into his pocket and went on. When he reached the market there stood a little girl crying. Bob heard her tell the vegetable man that she had lost the nickel her mother gave her with which to buy a cucumber. Quick as a flash Bob's hand was in his pocket and into the little girl's hand he put the nickel.

"You are an honest fellow," said the vegetable man. "That's what the flag tells me to be," replied Bob.

"Come on over, Bob, we're going to have a parade for the Fourth of July, bring some colored paper and decorate your scooter," shouted Billy from across the street.

"Nope, not today. I promised to play with my little sister in the yard this morning, while mother is preparing for the picnic," called Bob.

"And the flag says, Be true."

"Thank you, Bob, you are a good errand boy, but why that tear in your eye?" asked mother as Bob came limping into the house.

"I stumbled over Ned's coaster wagon that he left out on the sidewalk, and hurt my knee. Why did he leave it there I wonder? I almost said a naughty word about that wagon, but then I remembered that the flag says, Be true and pure. I couldn't be pure and say unkind words, could I, mother," asked Bob.

"No, indeed." "Father," called mother,

'do not bother to put the flag on the car, Bob is going to carry it."

### What Songs To Learn This Month.

Choose one of the following:  
 "Flag of My Heart," and "Jesus, Our Loving Friend." (*Kindergarten and Primary Songs*, by Frances K. Taylor.)

### What Gem To Learn This Month.

Little children, listen to me,  
 We can make our land what we want it to be.

And every child can do his part  
 If he loves his country with all his heart.

### Special Activities.

Explain to the children why we do not celebrate holidays on the Sabbath. Tomorrow is the holiday and the children will like to tell what their plans are for the day. Whatever they expect to do for a good time, they may be brave, pure and true. Talk about the good citizen at a parade. Make a drawing of him. Where does he hold his hat when the flag is passing? Tell how he conducts himself at a picnic in the park. Make a drawing of him putting a piece of refuse in a garbage can. Show him sharing his pop-corn. Dramatize this little gesture.

"Will you have some of my pop-corn?"  
 (He offers an open bag to another child.)

"Thank you."

"You are welcome."

### CRADLE ROLL LESSONS

Cradle class teachers use the suggestions offered today for the Kindergarten class.

### "IN REMEMBRANCE OF ME."

Lesson 136. Second Sunday, July 11, 1937

#### Text.

III Nephi 18:1-39; *Life Lessons For Little Ones*, Third Year.

#### Objective.

Those who partake of the Sacrament worthily shall have the Spirit of the Lord to be with them.

#### Lesson Outline.

- I. Jesus Introduces the Sacrament to the Nephites.
  - a. His disciples do His bidding.
  - b. Its meaning and purpose explained.
  - c. Its preparation demonstrated.
  - d. He asks God's blessings on the Emblems.
  - e. He passes the bread and wine to His disciples.
  - f. The people receive it.

g. He says, "This do in remembrance of Me."

II. Jesus Teaches the Proper Form of Prayer. All must end with "In the name of Thy Son Jesus Christ."

III. Effect of Prayer.

- a. Makes the heart pure, kind and loving.
- b. Increases humility.

IV. Jesus Ascending To Heaven.

- a. Is overshadowed by a cloud.
- b. His disciples are witnesses.

### Lesson Enrichment.

The other day when I was walking beside a stream in the canyon I noticed a beautiful white rock. It was lying in the clear water and was so clean and white that I put my hand into the water and picked it up, that I might bring it here to show you.

This beautiful rock has been kept white by the pure, clear water that has passed over it for many days. All the dirt has been washed off from it. Isn't it lovely to look at?

We came from our home in Heaven with a pure little heart. In it Heavenly Father put love and helpfulness. Then He told us how to take care of that little heart so that it would stay that way. He sent us Jesus, our Savior, to show us the way.

Just a few minutes ago, we bowed our heads and closed our eyes while we listened to the blessing of the bread and water, called the Sacrament. Then with our right hands we partook of the Sacrament. We thought of Jesus and His pure, sweet life, and then we thought that we would try to be like Him. In being like Him our hearts will be clean and pure, as the canyon stream has made clean and white this little rock.

### What To Sing.

"Song of Prayer." (*Kindergarten and Primary Songs*, by Frances K. Taylor.)

### What To Pray About.

Give thanks for the little heart which helps us to do His will.

Give thanks for the Priests and Deacons who help us partake of the Sacrament.

Give thanks for Jesus to whom we like to bow our heads and remember.

Ask for help in being kind and loving.

"Help us to always remember the kind and loving Jesus, while we partake of the Sacrament."

### What To Do For A Rest Exercise.

Pretend to be the little children at the time of the Savior's visit to America. As we walk around the circle let us gather arms full of flowers to give Him, thus showing our love for Him.

### CRADLE CLASS

Small children are interested in soldiers. A parade is so much fun. Teach the difference between the right and the left foot, and march, saying:

"Right foot first, left foot then  
Round the room and back again."

"Here are some little soldier boys  
To join us in our play.  
These are busy soldier boys  
To help us work today."

### Tommy's Tin Soldier

"Tin Soldiers! Tin Soldiers!" cried Tommy when he opened his first birthday present on this his fifth birthday. His grandma had sent them to him in the mail.

Tommy stood the soldiers in a row in front of the fireplace and then because he was their captain, he marched back and forth in front of them, his country's flag over his shoulder.

What a pleasant time Tommy had all the afternoon. When dinner time came he stood one of the soldiers before his plate on the table. Just so he could look at him while he ate.

When Tom's mother asked him to bring a fork from the kitchen table he took his tin soldier in his hand and said, "Forward March!" In a moment he returned with the fork. When it was time for prayers and bed, "Forward March!" shouted Tom, and with the tin soldier started up the stairs. When waking time came there was the tin soldier on Tommy's pillow. All day long Tommy marched while he worked and while he played. He did so many pleasant, helpful things for his mother and baby sister, that mother called him her brave soldier boy.

"I'm glad I'm not tin, though," said Tommy.

### IN THE NAME OF THE MASTER

Lesson 137. Third Sunday, July 18, 1937

Text.

III Nephi 19; 20:1-14; *Life Lessons For Little Ones*, Third Year.

Objective.

*The Lord answers those who ask in perfect faith.*

Lesson Outline.

- I. The Disciples in the Multitude.
  - a. Divide the people into groups.
  - b. Pray for God's Holy Spirit.
  - c. All are baptized.
  - d. Angels come to bless them.

### II. Jesus Comes Again.

- a. Offers thanks to God for the faith of these people, the Nephites.
- b. Again Administers the Sacrament.
- c. Gives this land of America to them.
- d. Names His Church.
- e. Tells them to be obedient.

Lesson Enrichment.

### Keeping Faith

Once a little boy was carrying an empty vinegar jug from his home to the store. The storeman had loaned the jug to Russell to take vinegar to his mother. As he was returning it, he stumbled over a stone and the jug slipped from his fingers. It broke into many pieces when it crashed on the sidewalk.

Nearby stood a kind looking gentleman, and when Russell saw him he burst into tears. "Oh, sir," said he, "you can mend it for me, can't you? I fear the storekeeper will be very angry."

The man explained that he could not mend the jug, but he would give Russell the price of a new one. How happy Russell was, for his parents were very poor. "Such kindness will indeed be appreciated," said he.

When the man opened his purse it was empty of silver, but he promised to meet his little friend on the same spot at the same hour the next day and to bring the price of the jug with him. The little boy entirely trusting him went on his way comforted.

The boy explained to his mother, saying, "I have faith in him, mother. I'm sure he will keep his word."

On his return home the gentleman found an invitation awaiting him to attend an important meeting on the following day at the very hour that he had promised to meet Russell. He went to the telephone and made arrangements to have the time of the conference changed, so that he could keep his word to Russell. "I cannot disappoint him," he said. "He trusted me."

Heavenly Father has told us that if we will have faith and trust in Him, He will bless us. Because of that promise we pray often to Him as did the Nephites so long ago.

Lesson Story.

Picture.

What To Sing.

"Song of Prayer," or "Closing Prayer."  
(*Kindergarten and Primary Songs*, by Frances K. Taylor.)

### What To Do For A Rest Exercise.

Represent many trees providing shade for the crowds of Nephites listening to our Savior's voice. Some trees grow straight upward, some are outspreading. They sway in the breeze.

### What To Pray About.

Give thanks for cooling shade, for winter snows which provide us with water to drink on these hot days, for God's watchful care over us when we ride into the canyons or travel on vacations.

Ask for blessings to help us be wise for safety sake. To be polite in a crowd. To think often to show our prayers. To remember to keep a promise.

### Special Activity.

Have several patterns of a lamb. Provide each child with a piece of paper large enough to trace the lamb on. The children may kneel on the floor using the chairs for tables. Give each one a pencil and a pattern and let him trace his picture to take home. Teach him to show his lamb and say, "God watches over me."

### A Story For Pioneer Day.

(A True Story)

#### CRADLE CLASS

Lesson 41, "Working Together," is an especially fine one for this class as their interests are for the most part centered in the home, where many workers are needed. This lesson and the fine activity suggestions are found in our text, *Cradle Roll Lessons*, by Louise M. Ogilvie.

#### Song.

"Father and Mother's Care," page 74, *Song Stories*, by Patty Hill.

Dramatize the helpful activities of children in the home. Wiping dishes, dusting chairs, sweeping walks, raking the lawn, running errands, etc.

#### MORONI HIDES THE RECORDS IN THE HILL CUMORAH

Lesson 138. Fourth Sunday, July 25, 1937

#### Text.

*Books of IV Nephi, Mormon and Moroni, Life Lessons For Little Ones*, Third Year.

#### Objective.

Only those who obey God's commandments will receive His protecting care.

#### Lesson Outline.

- I. The Joys of Obedience to Gospel Laws. The Nephites are prosperous and happy.

#### II. Wickedness Again Prevails.

- a. Distrust and greed develop.
- b. False churches arise.
- c. The prophets are scorned.
- d. Mormon teaches Moroni God's laws.

#### III. Nephites Lose God's Protection.

- a. They battle with Lamanites.
- b. Lamanites are victorious.

#### IV. Moroni's Mission.

- a. Writes the last of the Nephite History.
- b. Hides the records in the Hill Cumorah.

#### Lesson Enrichment.

Now, can you name the President of our Church?

Many years ago the President of our Church was President Wilford Woodruff. Every one loved him for his wisdom and kindness as we love our President today. Heavenly Father loved him too, because he was obedient and faithful to Him.

One night Brother Woodruff was traveling with some of his friends. When they decided to stop to rest for the night, Brother Woodruff left his wagon under a tree. The horses were unhitched and went about looking for food. Not far from the wagon Brother Woodruff made his bed on the ground. In the night the wind began to blow. It blew harder and harder. Then a voice called to Brother Woodruff. It was the voice of our Father in Heaven. Brother Woodruff knew it. It had spoken to him before and he had obeyed it. Now it told him to get up and move his wagon from under the tree. Immediately Brother Woodruff rose and moved the wagon out into the clearing. The next morning he found that the tree under which the wagon had stood had been blown over and had he not obeyed the voice and moved the wagon it would have been crushed. It would have been impossible then for him to continue his journey.

This was only one of many times that Brother Woodruff was protected because of his obedience and faithfulness.

#### Lesson Story.

#### Picture.

#### Memory Gem.

(See Concert Recitation)

#### What To Sing.

"Jesus Our Loving Friend." (*Kindergarten and Primary Songs*, by Frances K. Taylor.)



**What To Pray About.**

Give thanks for Heavenly Father's protecting care. For the leaders in our Church who help us to obey God's will.

Ask for blessings to help us be obedient.

**What To Do For A Rest Exercise.**

Some of the children represent flowers in the garden, some bees, some butterflies. Picture a summer morning, the bees and butterflies flitting from flower to flower.

**Special Activity.**

Summer time is vacation time and there are many travelers along the highways. We need Heavenly Father's protecting care, especially when traveling. We are taught safety rules that help us to be protected. Name some good safety rules. The following poem will help to remind us of them:

"There is a boy in our town and he is very wise.  
He always looks and listens and uses both his eyes.  
He's never in a hurry to get across the street.  
He won't be run over because he is discreet.  
He knows if he were injured his mother's heart would break.  
So his rule is Safety First, for his mother's sake."

Dramatize some simple Safety Rules.

**CRADLE CLASS**

Lesson 42. The Good Samaritan, in *Cradle Roll Lessons*, by Louise M. Ogilvie.

Pictures, verses, and conversations that teach gentleness and loving care help the children learn kindness to their pets. Show pictures of children with pets and talk of their own pets at home and what they do with them and for them.

"I Love Little Pussy," in the *Kindergarten Song Book*, is a good song to sing. The following little verse may be used as a rest exercise. Some children being rabbits and hop to others to be petted.

"I love the bunny with soft white fur,  
Very gentle and kind I'll be.  
Gal 3—Kindergarten Dept—Instructor....Art

I'll feed him and give him water cool,  
And bunny will dearly love me.

Louise M. Ogilvie.

The story of the Good Samaritan emphasizes gentleness and kindness. The donkey well cared for by his master, faithfully served him, and so did his part in caring for the injured man as well as the Samaritan did.

**Pioneer Day Story.****The Skirt That Grew On A Bush**

You have seen roses growing on a bush, haven't you? Perhaps you have seen gooseberries or clusters of currants. They grow on bushes too. But have you ever seen skirts growing there?

Susan was a little pioneer girl. Her parents decided to leave their home in the East to make a new one in Utah. The state was not named Utah in those days, it was called Deseret. It was a very long way from the Eastern home to Deseret, and there were no trains on which to ride.

Susan's father and her uncle drove a wagon, but there were many of their friends who did not have one. "We will share our wagon with you," said Susan's father. We will take turns riding. So sometimes it was Susan's turn to ride and sometimes she walked along beside the wagon.

Susan's mother often walked with her, for the road was very rough, and there were many rocks to climb over and bushes to push through.

One day Susan's mother said, "Oh what a nice little piece of woolen cloth sticking to this bush. It has been torn from some man's shirt sleeve." The thorns on the bushes often tore bits from the clothing of the pioneers. It was these small pieces of cloth that Susan and her mother gathered along the way, and in time they made a skirt for Susan.

When the new home was built, the mother washed all the pieces of cloth that she had found. When they were dried and pressed she sewed them together and made a skirt for Susan. Susan was very happy to have a new skirt and her friends laughed when she told them that it grew on a bush.

—Inez Witbeck.





# THE FUNNY BONE



"And yet methinks the older that one grows  
Inclines us more to laugh than scold."

—Byron.

## Cute Kid

"If you are good, Richie, I'll give you this  
bright new penny."

"Haven't you got a dirty old nickel?"

—*The Humorist* (London).

## Indifferent

Harold: Next to a beautiful girl, what  
do you consider the most interesting thing  
in the world?

Michael: When I'm next to a beautiful  
girl I never bother about statistics.

## Saved

"Gosh, I need five bucks and I don't know  
where to get it."

"I'm glad of that. I was afraid you thought  
you could get it from me."—*Bill Farnsworth*  
in *N. Y. Evening Journal*.

## Boo!

"And this, I suppose, is one of those  
hideous caricatures you call modern art."

"Nope, that's just a mirror."

—*Christian Register*.

## Gone Modern

Mrs. Jawsom: So the De Styles are di-  
vorced? Which of them got the dogs?

Jawsom: She did, of course. But the  
judge allowed him the privilege of seeing  
them once a month.

## Too Biased

Polloetz: But, Max, why don't you like  
girls?

Max: They're too darn biased.

Polloetz: Biased?

Max: Yes, biased. It's bias this, and  
bias that, until I'm flat broke.

## Patriotism Gone Wild

Lola: The rapidly increasing divorce rate  
proves that America is fast becoming the  
land of the free.

Lulu: Yes, and the continuance of the  
marriage rate shows that it is still the home  
of the brave.

## Tit for Tat

"Some of you pedestrians walk as if you  
owned the streets."

"Yes, and some of you motorists drive  
around just as if you owned your cars."

## Grapevine Information

"Your car is dirty."

"How do you know?"

"A little bird told me."

## A Wise Precaution

Father was standing at the edge of a cliff  
admiring the sea below, the sandwiches  
clutched in his hand. His son approached  
him and tugged at his coat.

"Mother says it isn't safe here," said the  
boy. "And you're either to come away or  
else give me the sandwiches!"

## Conclusive Proof

Bill (viciously attacking a piece of chick-  
en): "This must be an incubator chicken."

Joe: "Why?"

Bill: No chicken with a mother could be  
so tough."

## Literary Experts

Auctioneer: "What am I offered for this  
beautiful bust of Robert Burns?"

Man in Crowd: "That ain't Burns . . .  
that's Shakespeare."

Auctioneer: "Well, folks, the joke's on  
me. That shows what I know about the  
Bible."

## Strangle-Hold

"Madam, would you like me to get you a  
strap?"

"No, thank you, I have one."

"Then would you mind letting go of my  
necktie?"

## Quid Pro Quo

Doctor: "I don't like to mention it but  
that check you gave me has come back."

Patient: "Well, that sure is funny, Doc,  
so did my lumbago."

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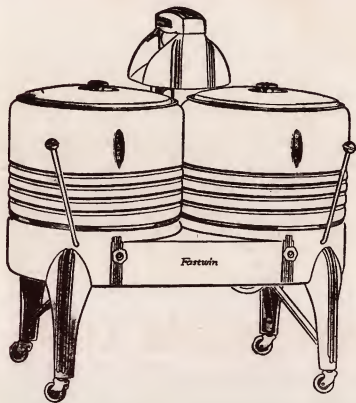
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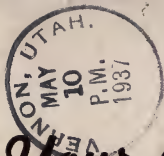
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# Your Children and Their Dad

March 75

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March  
134

Nothing can take the place of a father. The hours your children spend in comradeship with their Dad will be among their most pleasant memories in later years.

What will these later years bring? Continuous and long-enduring comradeship, we hope. But suppose the father's presence is withdrawn. What then, will be his children's memories of him? Will they remember him, not only as a pleasant companion, but as a wise friend who with life insurance provided against his family's want? Or will they have to admit sadly that their father failed to make their future secure?

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